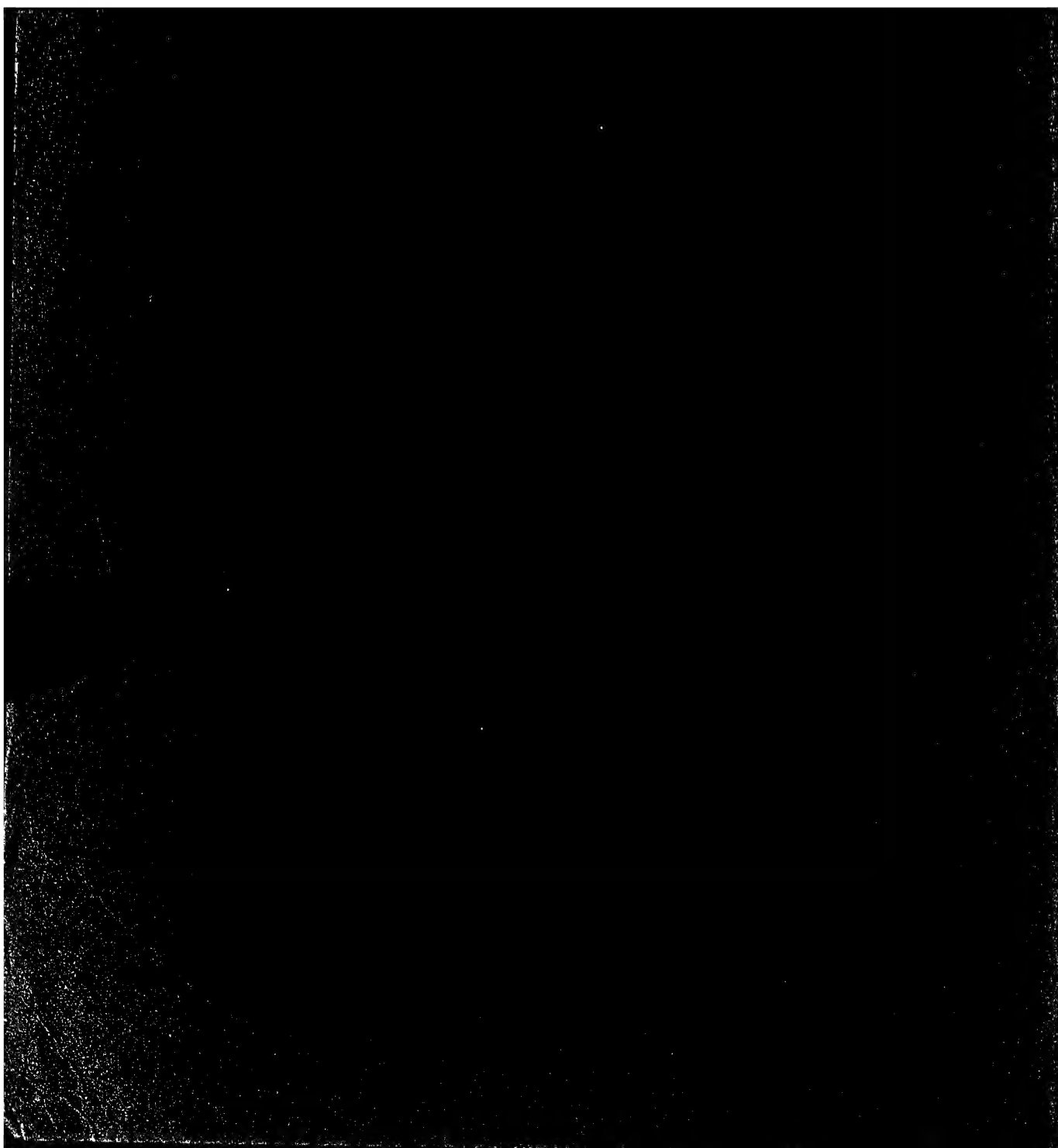


"From the East and From the West"

M. S. C. C.

LITERATURE DEPARTMENT

***THE CHURCH HOUSE — 604 JARVIS STREET
TORONTO***



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"From the East and From the West."

Echoes from the Triennial Report
of the
Board of Management
to the
Board of Missions M.S.C.C.
and
Some Glimpses of the Various Fields

*"From the East and from the West He
delivered them out of their distresses and He led them
forth by the right way."*

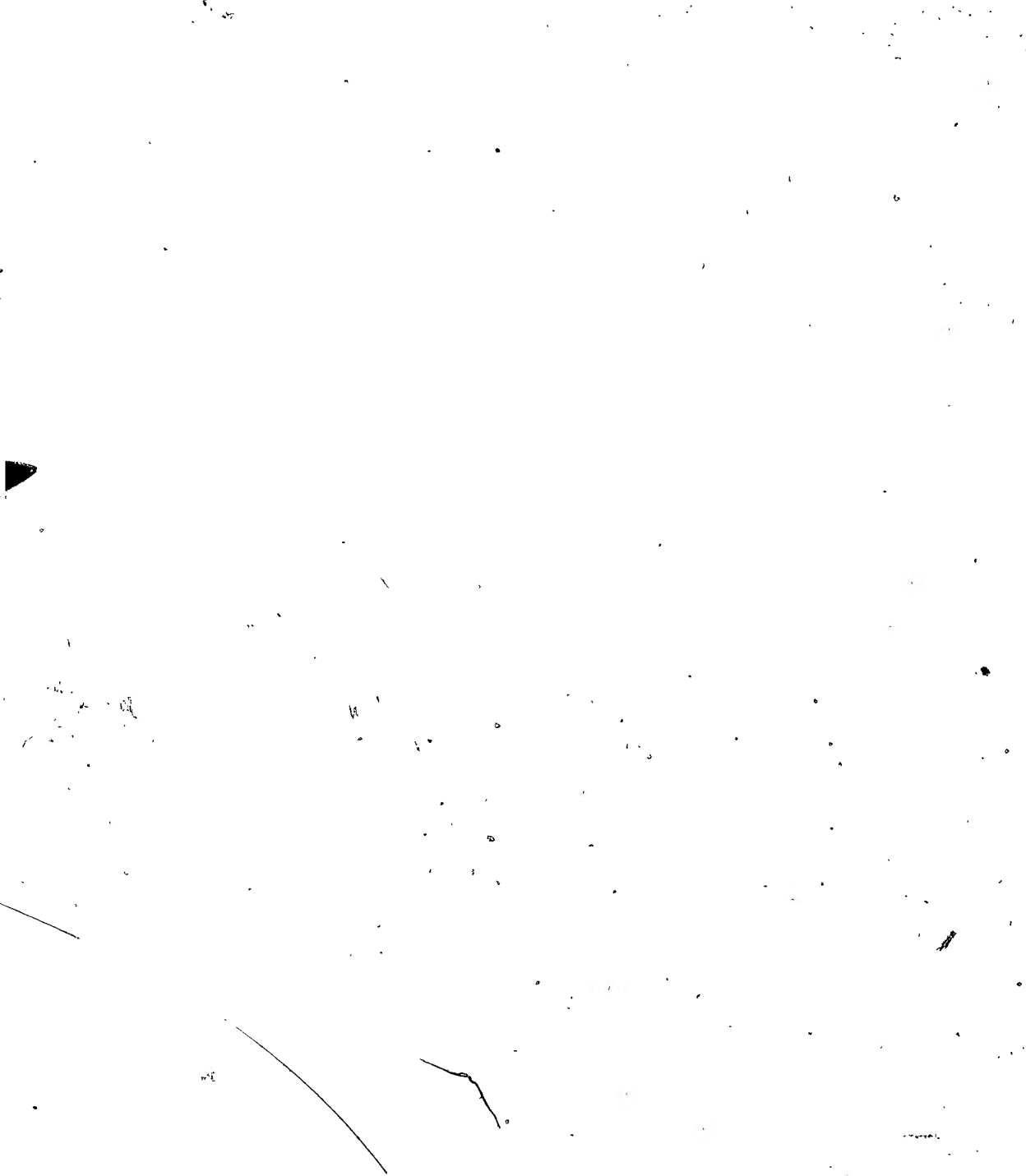
—Psalm 107

*"In Christ now meet both East and West.
In Him meet South and North
All Christly souls are one in Him
Throughout the whole wide earth."*

—John Oxenham

Literature Department
The Church House - - 604 Jarvis Street
Toronto

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In Memoriam

The Venerable A. J. Balfour, M.A., D.C.L., September 1923

The Venerable J. A. Mackay, D.D., October 1923

Evelyn Macrae, Esq., August 1924

**Rev. E. J. Peck, D.D., September 1924*

**The Most Rev. F. H. DuVernet, D.D., D.C.L.,
October 1924*

**The Very Rev. Richmond Shreve, M.A., D.D.,
November 1924*

**Since this Report was presented*

IN REVIEW

In presenting its **Seventh Triennial Report** to the Board of Missions, the Board of Management, M.S.C.C., reviewing the history of the Society, gratefully acknowledges in a spirit of humble worship and gratitude, the guidance of God in steps taken from time to time which have brought the various Missionary interests of the Church into the present state of unbroken and consolidated **unity**.

Recognition and appreciation were given to the happy results of the union with the **Canadian C.M.S.** and to the loyalty and identity of interest shown by its members in the united work as now carried on.

In congratulating the **W.A.** on its development and state of work, its earnestness, prayerful spirit and self-denial, attention was called to the rapid expansion which has followed upon the undertaking by the Auxiliary of certain definite obligations, at different periods of time, in conjunction with the M.S.C.C. Board of Management, such as "The work among women and children" in M.S.C.C. fields

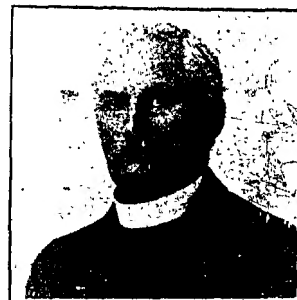
in China, India and Japan; co-operation in inter-diocesan work, carried on under the auspices of M.S.C.C.; the extension of responsibility in regard to Indian and Eskimo work, and lastly, the great step now taken of coming to the aid of the Missionary dioceses in Canada by undertaking a definite share in the annual grants made to them by the Board of Management for their work among the White settlers.



THE MOST REVEREND S. P. MATHESON, D.D., D.C.L., Who, as Primate of All Canada has presided over the M.S.C.C. for fifteen years, and as Chairman of the Board of Management.



THE VERY REVEREND L. N. TUCKER, M.A., D.D., D.C.L. Who was the first General Secretary, M.S.C.C.



REV. CANON S. GOULD, M.D., D.D., D.C.L. General Secretary, M.S.C.C.



MRS. FERRABEE,
President,
Dominion Board, W.A.



MRS. TILTON,
The First President,
Dominion Board, W.A.
1885-1908.



MRS. PATTERSON HALL,
President,
Dominion Board, W.A.
1908-1924.



MRS. WILLIAMS (Quebec),
Who compiled the W.A. Member's
Prayer
(wife of the fourth Bishop of
Quebec, and mother of the present
Bishop).

The Board of 1905 affirmed that "the splendid results achieved by the Woman's Auxiliary, its complete organization, and the earnestness, prayerful spirit, and self-denial of its members call for special recognition at the hands of the Church."

The Board of 1924 recites the following facts as the most eloquent tribute they can offer to the "earnestness, prayerful spirit and self-denial" of the members of the Woman's Auxiliary to the M.S.C.C. and of the Board's special recognition of the value, development, and scale of its work.

Membership—In 1905 the membership of the W.A. consisted of 22,253, organized into 937 parochial branches. In 1923 its membership, including 15,296 Juniors in 676 branches and 21,145 Little Helpers, was 81,162 organized into 2,690 Parochial Branches.

***Income**—In 1905 the income of the W.A. was \$24,986.75 and \$16,826.52 for Dorcas Work. Total \$41,268.27. In 1923 its income was \$145,739.60 and \$61,298.41 respectively. Total \$207,038.01.

*These figures are approximate, being one third of the totals for the triennial period then current.

The Principle of Apportionment which was adopted in 1904, brought in the first year, returns amounting to \$73,000.

In 1923, the Apportionment of close on \$241,975.00, was undertaken by the Dioceses to the extent of \$223,650.00:

The Apportionment for 1925 is \$244,766.00.

Tribute was paid to the results and effects of the **Anglican Forward Movement**, the main object of which was to raise capital, and other funds to take the place of the annual expenditures of the C.M.S. then retiring from the Canadian Field; to secure funds for equipment, and extension in the Overseas Fields, and to arouse the laity of the Church in Canada to their responsibility to the activities officially undertaken by their Church.

The amount of money then raised and paid over to the M.S.C.C., is accounted for as follows:

ANGLICAN FORWARD MOVEMENT FUNDS.

Total amount received by M.S.C.C. \$890,000
and disposed of as follows:—

1. The War Memorial Fund for work among Indians and Eskimo has been invested in full \$300,000

Of the interest from this \$45,325.57 has been applied to Schools and \$44,203.33 to Indian and Eskimo Missions.

(In addition to this a special appeal had to be made last year for these Missions, the proceeds, \$8,650.03, being also distributed in aid of work among these Missions.)

2. The Indian & Eskimo Equipment Fund \$100,000

Of this, \$13,881.22 has been expended in Grants to Indian Schools, and \$15,000 to Indian and Eskimo Missions.

\$70,000 has been invested, and the interest from this has been applied—\$12,331.02 to the Schools, and \$4,349.37 in aid of the Missions.

3. Settlers' Church Extension Fund \$150,000

\$100,000 of this has been invested, and interest given in grants to Dioceses of Athabasca, Caledonia, Calgary, Columbia, Keewatin, Mackenzie River, Moosonee, New Westminster, Qu'Appelle, Saskatchewan and Yukon. The remaining \$50,000, except for a small balance in hand, was also paid out in these grants.

From the uncanceled portion of the Settlers' Church Extension Fund, and from the income derived from the capitalized portion, 37 grants amounting to \$16,600 have been made towards the erection of 37 Churches or Church halls; 5 grants amounting to \$3,150 towards the erection of parsonages; and 10 grants amounting to \$10,672 towards Mission Boats and Vans, a grand total of \$30,482.

4. Foreign Missions and Work Among Orientals in Canada \$190,000

For Foreign Missions \$12,000 has been invested, the income to be applied towards assisting candidates-in-training for work abroad, and \$8,000 invested, the income to be applied to the production and circulation of Christian literature in non-Christian lands. The rest of this amount was expended on sending out new missionaries and on additional equipment.

5. The Woman's Auxiliary, for Extension & Equipment \$150,000

After referring to the work among the **Indian & Eskimo people**, as an intricate and difficult problem, but an emphatically obligatory one, and upon that other urgent problem which faces the Church in the spiritual needs of the large number of **immigrants or white settlers** now pouring into the country, the review notes the foundation and organization of the Society's **Dioceses in Japan and China**, of its **District in India** and of its defined relationship and responsibility to the work of the **Bishop in Jerusalem** and to other activities, in particular the work among **Jews** and among **Oriental residents in Canada**.

In closing the "Review" the evidence of the blessing and guidance of God and "His good Hand upon us", both in the past and in the present, is emphasized for our encouragement, calling us in surety of the same unfailing Presence, to advance with confidence and courage to face and conquer whatever lies before us in the future.

The Report then dealt with the satisfactory conditions connected with the possession of the **Headquarters Property** at 604 Jarvis Street, Toronto, and refers to the space there available for M.S.C.C. offices and also on leasehold terms, for the G.B.R.E., the C.S.S. and the Brotherhood of St. Andrew:



With the **visits of the General Secretary to all the Overseas Fields** by instruction of the Board and the careful reports submitted by him of the progress, needs and conditions of the work in each Missionary area—with **the indispensable services of Dr. Westgate** in organizing the Indian Residential schools under M.S.C.C. and his instructive and inspirational work at many services and other gatherings throughout the country—the **wise and devoted service of our Honorary Treasurer** in the increasing duties and responsibilities of his office in which he is supported by the warmly commended Accountant, Mr. R. A. Williams.

Appreciation was also expressed for the service rendered by Rev. W. E. Taylor, M.A., Ph.D., while Educational Secretary and in connection with the A.F.M. and Candidates' Committee.

The Church House, M.S.C.C. Headquarters, 604 Jarvis Street, Toronto.

After recording the three meetings of the Board at **Brantford** 1922, at **Calgary** 1923, and at **Toronto** 1924, the work of the following **Committees** was reviewed:—

The Executive Committee.

The Candidates' & Furloughs' Committee.

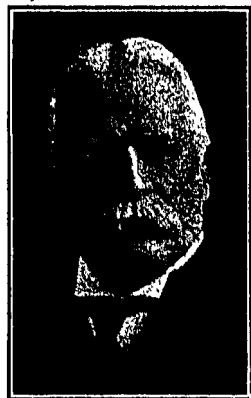
The Joint Committee on Education.

The Consultative Committee.

Literature & Publicity Committee.

The Woman's Auxiliary.

During the last three years, the **Executive Committee**, of which Right Reverend David Williams, D.D., Bishop of Huron, has discharged the duties of Chairman for 15 years, has held 29 meetings.



J. A. WORRELL, Esq.,
M.A., D.C.L., K.C.,
Hon. General Treasurer
M.S.C.C. for the past
seventeen years.

THE CANDIDATES' AND FURLOUGHS' COMMITTEE M.S.C.C.



RIGHT REV. D. WILLIAMS, D.D.,
who has been Chairman Executive Com-
mittee M.S.C.C. for fifteen years.

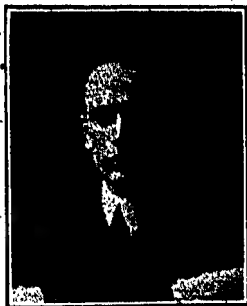
"The chief duty of this Committee is to encourage and seek co-operation from various agencies in the Church towards a continuous volunteering of the best and most highly qualified young people the Church has to offer for this, its highest service and at the same time to exercise the most careful discretion in the selection of those to whom this work is entrusted and to continue to improve and extend the preparation and equipment for the same."

The duties of this Committee have been enlarged to cover the medical examination, care, and supplementary training for all missionaries on furlough. During the three years, the papers of forty-eight candidates were dealt with and fourteen were prepared and recommended for Overseas service, and also by special arrangement with the Indian and Eskimo Commission a number were examined for mission schools in Western Canada.

There are at present four women and three men candidates in training.

Nineteen missionaries have been welcomed home on furlough.

TO OVERSEAS FIELDS DURING THE LAST THREE YEARS.



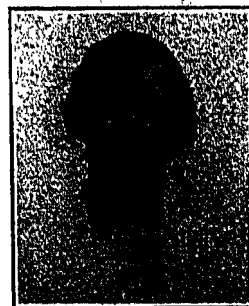
Mr. R. M. Lewis,
of Yarmouth, N.S.
Grad. Agricult. College,
Guelph—to Honan.



Mrs. R. M. Lewis,
Guelph, Ont.—to Honan.



Miss Mabel Naisbitt,
of Winnipeg,
R.N., Gen Hospital, Win-
nipeg—to Honan.



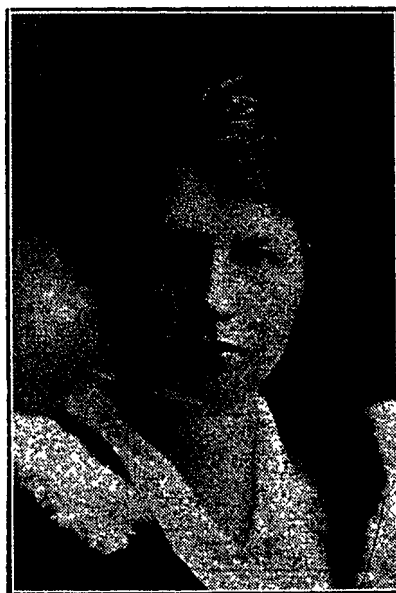
Miss S. G. Shore,
of Ottawa,
Faculty of Edu. Queen's
Univ.—to Japan.



Miss M. F. Rapson,
of Prince Edward Island,
R.N., & Supt. of Nurses, San
Francisco Hosp.—to Honan.



Miss C. V. Jackson,
of Quebec,
Grad. Teacher, Macdonald College
—to Kangra.



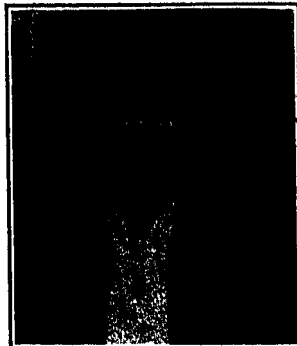
Miss Violet Shaw, M.B.,
Windsor, Ont.,
Graduate Univ. Toronto — to
Honan.



*Dr. A. C. Rowswell, M.B., of Toronto,
3½ yrs. on Over. Ser., R.A.M.C.—to Honan*



*Mrs. Rowswell, of Toronto.
V.A.D. Overseas Service—to Honan.*



*Miss G. E. B. Hodson, Vancouver
R.N., Albany, N.Y.—to Kangra.*



*Miss H. M. Horobin, of Montreal,
Graduate Commercial School—to Japan.*



*Miss M. Clench, B.A., of St. Catharines,
Hon. Grad., Univ.Tor. & St. Hilda's—to Japan*



*Miss S. S. Kelsey, B.A., Winnipeg
R.N., Win. Gen. Hqs.—to Honan*



*Miss H. Bayley, St. John, N.B.,
Grad., Normal School—to Honan.*

*Also Rev. John F. Davidson, B.A., Trinity College, Toronto,
Sailed in September, 1923, to serve in the Mission field of the American Church in China.*

Furloughs.

The following Missionaries have been welcomed home during the triennial period—(1) from Honan, Right Rev. W. C. White and Mrs. White, Miss M. G. Peters, Miss D. Masters, Rev. A. J. Williams and Mrs. Williams, the Rev. W. M. Trivett and Mrs. Trivett, Miss F. Jones, Miss M. Watts, the Rev. G. A. Andrew and Mrs. Andrew, and Miss G. Clarke, (2) from Mid-Japan, the Rev. W. H. Gale and Mrs. Gale, Miss I. Isaacs, Miss A. Moss, (3) from Kangra, Miss E. Rabajotti, Miss A. Edgar, Miss A. B. Hague, and Miss Louy Thomas, from South America. Of these, Miss Thomas, Miss Peters, Miss Masters, the Rev. A. J. Williams, and Mrs. Williams, Miss M. Watts, Miss Isaacs, Miss Moss, Miss Rabajotti, Miss Edgar, have returned to their respective fields.

The Committee in its work of training candidates and of providing special courses of instruction for missionaries on furlough, have received great assistance from Trinity College, Wycliffe College, St. Hilda's College, the Deaconess and Missionary Training House, and, through the Canadian School of Missions, from the Toronto General Hospital and other institutions

affording special or technical instruction.

The Joint Committee on Education has carried out a vigorous and effective campaign of inspiration and instruction and have prepared text books for the large number of successful Summer Schools, which have been held throughout the country. These schools are making a lasting impression upon the life of the Church and have proved a training ground for all the Departments represented.

The **Consultative Committee** considers and makes recommendations to the Executive on matters affecting "work among women and children"—according to the "agreement" between the Board of Management and the Dominion Board W.A.

The total annual estimates, appeals, etc., recommended to the Dominion Board during the three years past, amounted to:—1921, \$92,247.00; 1922, \$100,143.00; 1923, \$105,293.00.

The Standing Committee on **Literature & Publicity** is responsible for the distribution of the Bulletin, Children's Mission World, Canadian Church Calendar, pamphlets, leaflets and reports, and for the operation of the Lantern Slide Department.

THE WOMAN'S AUXILIARY.

A review of some length was given of the reports submitted by the Dominion Board of the W.A. from year to year, but owing to these reports having since been printed at length elsewhere and widely read, they are omitted here.

A matter of keen interest was the extension of the provisions of the "agreement" between the Dominion Board of the W.A. and the Board of Management M.S.C.C. to cover grants by the W.A. to the Canadian Missionary Dioceses, for work among

White Settlers and for the work of Indian and Eskimo Missions. This extension in the agreement has extended the functions of the W.A. on a consultative basis into the sphere and responsibility of administration.

The resolution recorded reads as follows:

"In view of the foregoing facts the Board of Management and the Dominion Board of the W.A. have agreed upon and adopted, (subject to the approval of Proposal 6 by the General Synod,) the following resolution:—

"Whereas it is strongly to be desired that the principles of the agreement should be:

- (1). applied to the obligations assumed in relation to Mission work among Canadian Indians and Eskimo and,
- (2). extended to cover the work among white settlers in Canada, as represented by the annual grants of the Board of Management to Dioceses, and,

Whereas it is strongly to be desired that each congregation in Canada should be credited in one and the same annual financial statement with the full amounts of its contributions to the M.S.C.C. (Board of Management and Dominion Board W.A.)

Therefore be it resolved:—

"That the Board of Management, and the Dominion Board of the W.A., respectively, amend the 'Agreement concerning work among women and children' by the adoption of the following proposals:—

Proposal 1. That the work among White Settlers in Canada, as represented by the annual grants of the Board of Management, be included under the terms and operations of the agreement.

Proposal 2. That for the work in Canada (1) among White Settlers and (2) Mission work among Indians and Eskimo, the responsibility of the Dominion Board of the W.A. "for work among women and children" be a total sum equal to ten per cent. of the total amount of the proposed annual grants for these objects made by the Board of Management.

Proposal 3. That the amounts provided by the Dominion Board of the W.A. under the terms of the next preceding clause (proposal No. 2) be paid through the General Treasurer M.S.C.C. as part of, and not as an extra to, the proposed annual grants made by the Board of Management.

Proposal 4. That the Board of Management, and the Dominion Board W.A. pub-

lish a united annual financial statement; such statement to consist of three parts as follows:—

part one, the annual report of the General Treasurer M.S.C.C. to the Board of Management,

part two, the annual report of the Dominion Treasurer W.A. to the Dominion Board,

part three, the contributions printed in (1) parallel columns headed respectively, M.S.C.C. (a) Board of Management, (b) Dominion Treasurer W.A. (c) Dominion Dorcas Secretary-Treasurer W.A., (2) Diocesan Missions, for each congregation arranged under dioceses in Canada.

Proposal 5. That a copy of each such annual financial statement shall be mailed by the General Secretary M.S.C.C. to each Clergyman in charge of a Parish or Mission in Canada.

Proposal 6. That the elective and ex-officio members of the Dominion Board W.A., as constituted for annual sessions, be full members of the Board of Missions, and that the Dominion Board be entitled to ten full members of the Apportionment Committee.

The Dominion Board W.A. further adopted the following resolution which was very cordially accepted by the Board of Management:—

"Whereas the Board of Management several years ago invited the W.A. to appoint eight of the members of the W.A. (since increased to nine) to attend the meetings of that Board. Be it resolved that this Dominion Board of the W.A. do reciprocate this courtesy and do send a cordial invitation to the Board of Management M.S.C.C. to appoint nine of their members to attend the meetings of this Board on the same status as is held by the W.A. delegates to the Board of Management M.S.C.C."—

The Board of Management expresses its hearty appreciation of the energy and devotion manifested by the W.A., congratulates it upon the excellent results accomplished, and bids it God-speed as it continues its activities for the spread of information, study, and prayer concerning missions; for the increase of intercessors and of intercessions for missionaries and their work; for the supply of agents and of means for

the support and extension of missionary activity at home and in the overseas fields. The Board being convinced that its missionary obligations can only be met in full by the greater concentration and development of the entire resources of the Church recommends, in the strongest possible manner, the foregoing resolution to the sympathetic consideration and support of the Board of Missions."

Reports followed from the various **Fields** for whose activities and routine the Society is responsible:—

The Work in Canada.

Indian & Eskimo People—Missions & Schools.

Mission among Orientals in Canada.

The Missions of British Columbia Coast.

The Church Camp Mission.

Work among White settlers.

Work among Jews resident in Canada.

The Work Overseas.

In Palestine.

In the Kangra District, India.

In the Diocese of Honan, China.

In the Diocese of Mid-Japan.

In South America.

INDIAN AND ESKIMO PEOPLE.

Missions & Schools.

There are in Canada 106,000 Indians and 3,300 Eskimo—a grand total of 109,300.

These are classified as follows:—

Anglicans, 20,185, Roman Catholics, 43,936, Methodists, 12,820, Presbyterians, 2,155, Baptists, 2,197, Aboriginal Beliefs, 8,414, Unclassified, 16,243.



INDIAN AND ESKIMO MISSIONS.

These Missions are in every case under the direction of the Bishops of the Diocese in which they are situated, their support being one of the most important obligations of the M.S.C.C.

The method by which the Society discharges this duty is as follows:

(1). "That each Bishop shall submit annually, on a form prepared by the Executive Committee, estimates of the **amounts needed** for the support of each such Mission in his Diocese, for the next succeeding year."

(2). "That each Bishop shall show on such forms the amounts, if any, accruing from invested funds, or **other sources** within or without the Diocese, and applicable for the support of this work."

(3). "That each Bishop shall send to the Secretary of the Indian and Eskimo Commission a copy of the said estimates on or before the date mentioned in the form."

(4). "That the Executive Committee shall include in its annual recommendations re grants to the Apportionment Committee, its **recommendations for grants** needed for the support of this work."

(5). "That the **amounts** of the **grants** made by the Board of Management shall be paid to the treasurers of the respective Dioceses and the disbursements thereof in detail be entrusted wholly to the respective **diocesan** authorities."

(6). "That to the second and each succeeding estimate, the respective Bishops

shall attach an **audited statement** showing in detail the **disbursement** of the preceding grant; and should such audited statement show a balance on hand, then such balance shall revert to, and be at the disposal of, the Board of Management."

(7). "That the selection, engagement, transfer, or dismissal, of each and all **agents** employed in the work shall lie, solely, within the jurisdiction and control of the respective Diocesan Authorities."

(8). "That, within the limits of the annual approved estimates, and for purposes provided for therein, the respective Diocesan authorities be given permission to transfer and expend items contained in such estimates."

The Indians living on reserves present their own special problems to the Church, but the desolate and inaccessible places in which many tribes of these people have their homes or headquarters, combined with the nomadic habits upon which their living depends,* makes the greatest difficulty and hardship in the missionary undertaking.

We can only trust that the same devotion and courage upheld by the assurance of Divine Fellowship which have not failed to bring forward the needed men to this service in the past will not fail to carry on the good work they have established.

**It should always be remembered that the great fur trade for which Canada is renowned is largely dependent upon the Indian and Eskimo trappers.*



ON THE ALBANY RIVER—DIOCESE OF MOOSONEE.
Archdeacon Woodall baptizing a sick Indian baby 200 miles from a church.



An Indian Church in Athabaska, the Congregation Assembling

Estimates.

The total annual estimate for these Missions presented for the Triennial Period 1925-26-27 is \$84,976.

Of this sum—receipts from local endowments and contributions, etc., amount to \$33,111, which leaves \$51,868 to be made up by M.S.C.C.

The Board granted the full amount as requested, and will make up the total **grant** as follows:—

1. Proportion of Interest of A.F.M. Memorial Endowment Fund \$25,400.00
2. From Apportionment Receipts \$26,468.00
- Total... \$51,868

This **grant** is distributed to the Dioceses as follows:—

Algoma \$2,920.00; Athabasca \$1,820.00; Caledonia \$10,667.00; Calgary \$3,180.00; Cariboo \$3,860.00; Columbia \$820.00; Keewatin \$3,800.00; Mackenzie River \$6,635.00; Moosonee \$6,745.00; Qu'Appelle \$1,855.00; Saskatchewan \$3,711.00; Yukon \$5,855.00; Total—\$51,868.00.



Serving Eskimo Missions—Bishop and Mrs. Stringer (Yukon) in the centre, to their left, Rev. and Mrs. E. Merritt, now at Coronation Gulf, and to their right, Rev. W. A. Geddes, of Herschel Island and W. H. B. Hoare, layworker East of Coronation Gulf.



Summer Day School pupils at Teslin—Diocese of Yukon. A vocational student from the East in charge.

The provision of missionaries for the more isolated of these fields is a heavy burden and problem on the hands of the Bishops concerned and of the Society.

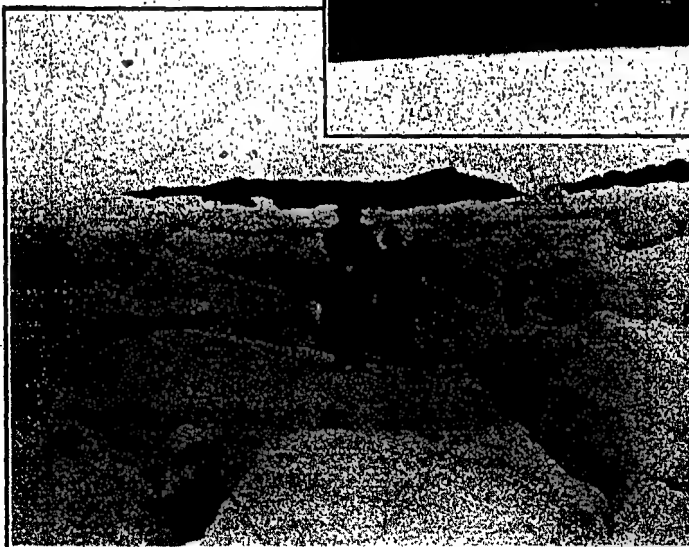
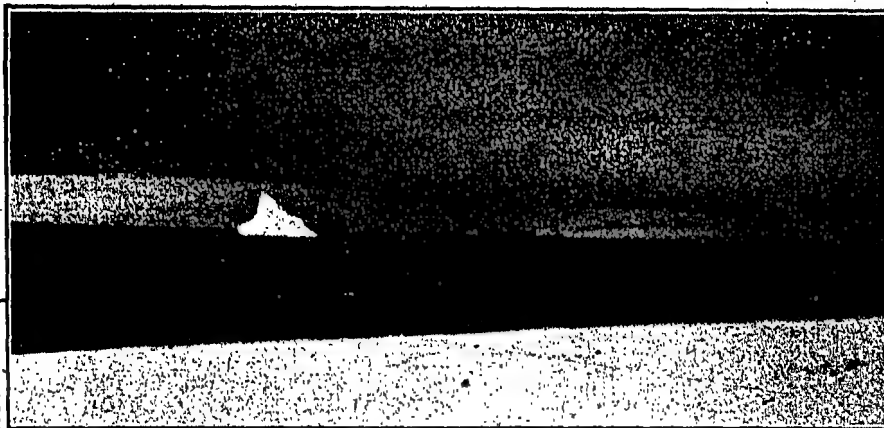
The Mother Country has for long years sent forth heroic workers to these Missions and still continues to do so.

But along the outskirts of this important field constantly comes the word that Missions established by faithful zeal and heroism in the past are slipping from us for need of the living link to hold the people to their Christian profession and allegiance.

It is cheering to find that members of the Canadian Church are rising to the urgent call of this important department of the Church's work, and are holding themselves ready to make the necessary sacrifices to carry it forward, but others are needed; and specially among the Eskimo people in the North of Hudson Bay and Baffin Land where only one missionary and his wife, the Rev. and Mrs. B. Atkinson, are located and are at present out on furlough.

IN BAFFIN LAND

There are about three or four thousand Eskimo people in this area.

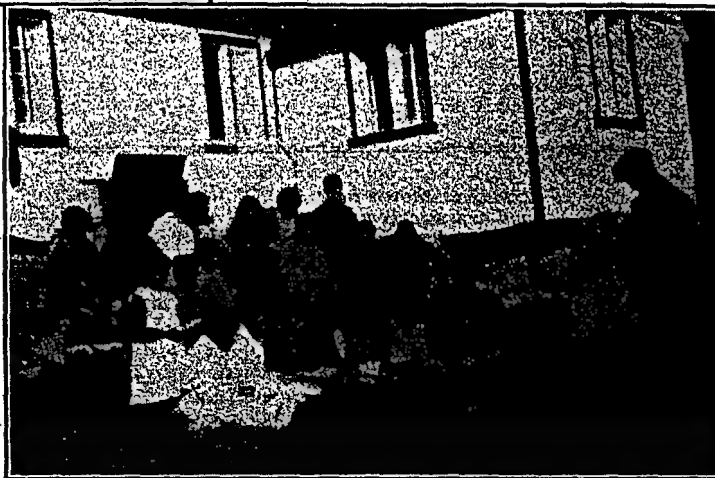


The Baffin Land Mission was established on this Island by Rev. E. J. Peck, and is now served by Rev. and Mrs. B. Atkinson.

The top picture shows our missionaries en route on a H.B. Co.'s boat from Montreal, going round Labrador on into the Arctic Ocean, to land at Lake Harbour on the Northern shore, as the ship passes on to the stations in Hudson Bay.

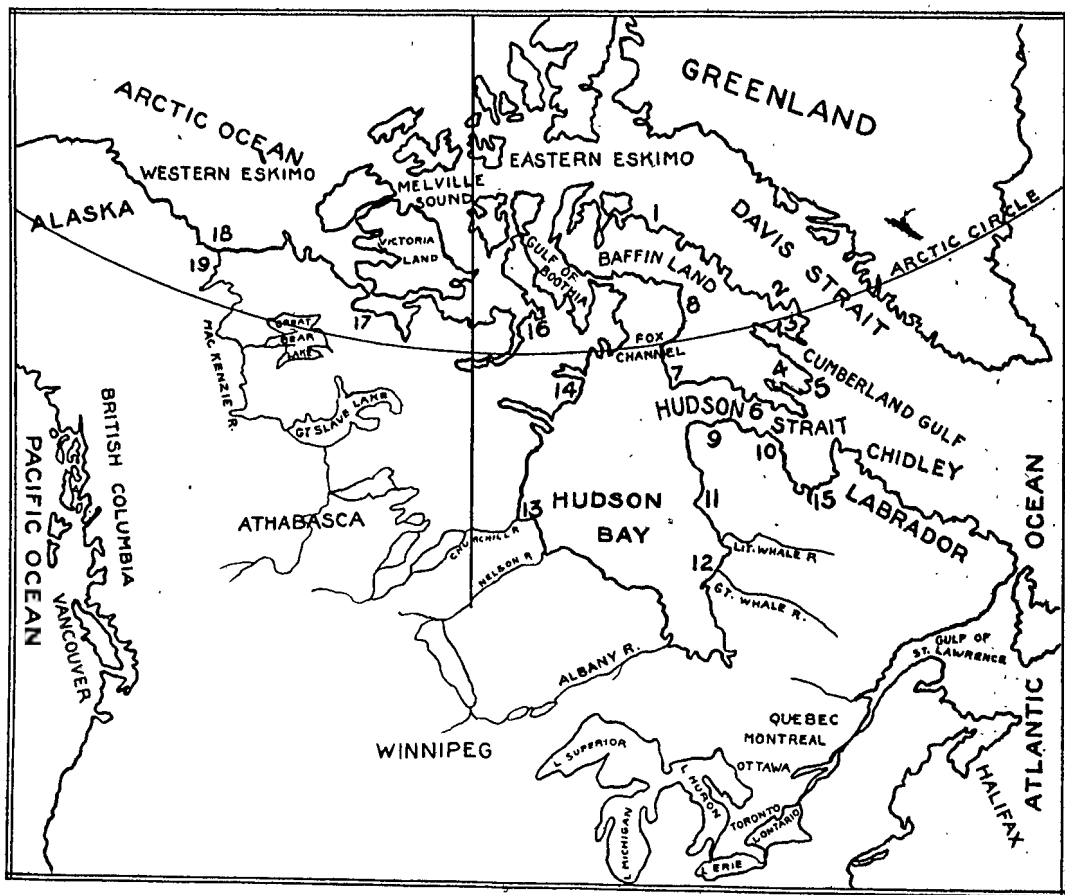
Many of the indentations shown in the middle picture are chasms forty feet deep with a swirling tide at the bottom. Such places are bridged by the sleds and over them the missionary, his wife and their party and the dogs must creep very carefully. Mrs. Atkinson and the Catechist's wife are shown waiting while a safe place for crossing is found.

To the right is the Missionary instructing a class of Eskimo children at the Mission House.



*"Finding, following, keeping, struggling,
Is He sure to bless?"*

MISSIONS IN THE ARCTIC



This map is shown here so that the three centres of our Eskimo Missionary work may be defined and clearly understood. These are Lake Harbour (6), Coronation Gulf (17), Herschel Island (18). At Aklavik (19) and the East Cost of Hudson Bay (12) the missions are to both Eskimo and Indian people. The other places marked have been visited and served by Rev. E. J. Peck. At some of them are native Catechists, who strive to keep alive the light these scattered and wandering people have received. Three of these Catechists trained by Mr. Peck and still doing faithful work are Pudloo, at Lake Harbour, Tudleakjuak (The Raven) at Blacklead Island (2) and Nowlak (The Sea-gull) near Cumberland Gulf (5). The C. & C.C. S'y. still have a Mission at (15). At Lake Harbour, Aklavik and on Herschel Island, churches have been built, and in them gather reverent congregations of Christian Eskimo people to pray and worship, using the translations of our Prayer Book and many of our hymns.



The Eskimo people, like the Indians of the North, migrate at different seasons in search of food and fur—fish and animals must be found and secured.

Both men and women must be constantly at work and on the move.

At certain seasons they gather at the trading posts and then the Missionary can get in steady periods of instruction. The children make remarkable progress in reading and writing. When they scatter, often a teacher or Catechist is found to go with some of the parties. In the picture above—Pudloo, a faithful Eskimo Catechist, with his wife and child, carrying their outfit, accompany the hunting parties. He holds services, gives instruction and strives both as a leader and teacher among his fellows to carry on the work of the missionary under whose guidance he serves.

These scattered workers of the Church should have the unfailing support of the prayers of the Home Church centres. Members of the M.S.C.C. could not make a better contribution to the work of their Lord. In such isolated places among primitive people the fight is hard and long and often discouraging almost to heart break for these Catechists.

Also remember the lack of missionaries in this Eastern field to organize and sustain this work among the Eskimos of Moosonee and to extend it to the people beyond.



Christian Eskimo—Diocese Mackenzie River.

RESIDENTIAL SCHOOLS FOR INDIAN AND ESKIMO CHILDREN.

There are 17 of these schools in the care of M.S.C.C. with a total of about 946 pupils.

The net cost to M.S.C.C. for each pupil (over Govt. grant, and help given by the W.A.) is \$30 a year.

Thanks are due to Sunday Schools, A.Y.P.A. and other organizations and individuals who are supporting individual children at this cost.



The Home of an Indian Trapper.

Indebtedness was expressed for the careful attention with which the **Indian and Eskimo Commission** have carried out their onerous duties in the direction and care of these schools.

This Commission is very representative and made up of members chosen for wide experience and wisdom in such work.

Its Chairman is the Primate, and Rev. T. B. R. Westgate, D.D., its Secretary. Amongst its members are the Bishops of all dioceses in which these schools are situated, and the Treasurer and Dorcas Secretary of the Dominion Board of the W.A. are advisory Members.

The Commission prepares the estimates for maintaining these Residential schools (and adjacent missions) for the ensuing year, quarterly requisitions being submitted by the Principal, and carefully checked.

After these estimates are examined by the Executive, Consultative and Apportionment Committees, and approved by the Board of Management—quarterly expenditures are sanctioned.

All orders are placed by the Commission, who pay all bills on receipt of duly certified accounts from the Principals.

Salary accounts are paid monthly, and all accounts are audited quarterly by a firm of chartered accountants.



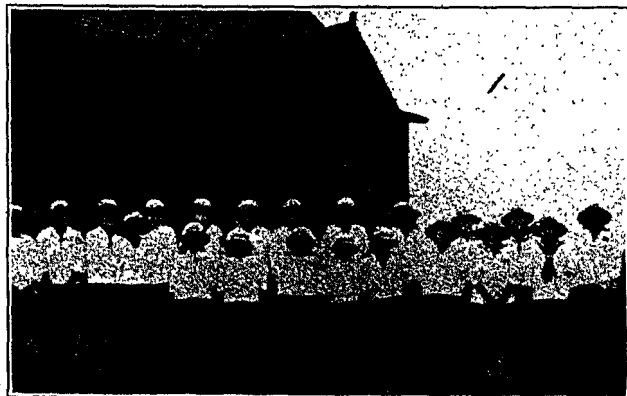
In the class-room at one of our Indian Schools



New arrivals at an Indian School



Dormitory in one of our Indian Schools, showing quilts made by W.A.



Girls of one of our Indian Schools, drawn up outside the Church after service



Dr. Westgate, the Secretary of the Indian and Eskimo Commission of the M.S.C.C., superintends the work of these schools.

Staffs For These Boarding Schools.

One of the most important duties of the Commission is in connection with the appointment of staff agents; and, as the total number required to operate, with reasonable efficiency, the seventeen schools at present under the Society's control, is not less than 123 (men 43, women 80) it is obvious that much careful attention must be devoted to this aspect of their administrative work. With regard to qualifications, it has been decided that none but men in Holy Orders should be engaged as Principals, and none but those who have certificates which would enable them to secure appointment as **teachers** under a Provincial Department of Education, may be engaged in that capacity. Careful consideration is given also in every instance to the moral and physical, as well as to the intellectual qualifications of applicants before appointments are made.

The M.S.C.C. regards all members of the staff in each of these Schools as missionaries, but they must in every case be also



Recruits

fully qualified for the post they occupy and of an equal standing with similar agents or officials in secular institutions, such as Public Schools, etc.

In each school there is a Principal, who is also generally the Missionary-in-charge of the adjacent Mission, if the school is on or near an Indian Reserve or Station, and there are matrons and school teachers and instructors in farming, dairying and other industrial service.



A Gymnasium and Sports Class

The Educational Activities may roughly be divided into two classes, namely:—
(1) those within the Classroom and the Chapel, and which deal chiefly with the development of the intellectual and the spiritual side of the child's life, and (2) those in other parts of the main building, such as the kitchen, the sewing room and the laundry, as well as



In the Carpenter's Shop



Printing a School Paper



Getting in the Winter Fuel



Ploughing at a Northern School

on the farm and garden, and which have a closer bearing on the development of the physical and practical side.

With regard to the development of the **intellectual** side the Commission have been

largely instrumental in securing the adoption, as the syllabus of instruction in each school, of the syllabus which is prescribed by the Department of Education in the Province in which the School is situated. They have also been instrumental in securing

the inspection of our Indian Residential Schools by the Public School Inspectors.

With regard to the **spiritual** development, they have laid emphasis on the necessity of systematic Biblical instruction and definite Church teaching, and have provided each school with a catechism on the Bible, and have recommended the adoption of Archbishop Nuttall's Catechism and Devotions for Children and Young People as a help and guide to the better understanding of the fundamental principles of the Christian faith as held by our Church. By resolution of the Board, the direction of religious instruction is placed under the authority of the respective Diocesan Bishops. The Board regards the provision of the proper **Chapel, or Church** accommodation as an essential part of the equipment of each Residential School.

With regard to the development of the **physical** side of the child's life, the girls are taught household economics in the branches mentioned, and in other branches of practical education as well, such as basketry, bead-work, etc., while the boys are instructed in the care of live-stock, including poultry, and in farming and gardening, and the use and care of farming and gardening implements.

Among definite **encouraging results** may be mentioned the facts (1) that at the Shingwauk Home 11 pupils who have passed the entrance examinations are now attending the High School in Sault Ste. Marie; while one is just completing her course at the North Bay Normal School, (2) at Alert Bay two ex-pupils have been engaged by the Indian Department, as teachers of Day Schools, (3) at the Regina Exhibition, last year, the children of the Peigan School secured 17 first, 16 second, 16 third, and 1 fourth class prizes. A record which surpassed that of all other Indian schools which competed.

This achievement was recognized by the Exhibition Authorities by the presentation of a Diploma to the School, (4) Cadet Corps for the Boys and Junior W.A.'s for the girls have been organized at most of the schools. The former have won numerous prizes in competition with white boys, while of the latter the branch at the Mackay School raised last year the sum of \$116.07 for missionary work.

Among the **confirmations** for this year of which information has been received, are Alert Bay School 7, Peigan 11, Chapleau 20, Onion Lake 9, White Fish 2, Mackay 14, Blood 12.

The Indian Department of the Government provide a per capita grant for each child resident in our schools, besides being responsible for all buildings, repairs and improvements of the same, also providing certain class room supplies, medical services and drugs.

The relations between the representatives of the Commission and the Indian Department have been most happy and results very satisfactory and much appreciated by the M.S.C.C. Board.

The returns of the Indian Department, or of the Auditor General, show that for the years 1921-22 to 1924-25 the provision for pupillage in the Church of England Schools has increased from 702 to 946 with a proportionate increase in estimates.

The total **parliamentary appropriation** for three years, for the Schools under M.S.C.C. care exceeds the sum of \$800,000.

Requirements of space prevent the description in detail of these increases and of the increases in accommodation and equipment signified by them. They affect nearly all our schools and range from the erection of complete new institutions to extensive repairs to buildings owned by the Church, building of barns, and setting apart sections of land as a school farm.



Lieut. Albert Mountain Horse, a graduate of the Blood Indian School, who died from wounds received at Battle of St. Julian



Rev. M. Sanderson, Missionary, Diocese of Keewatin, graduate of an Indian School.

The Commission and the Executive Committee have given careful attention to the important questions—

(1) of the replacement, transfer to new sites, or combination of existing institutions.

(2) of the establishment of new schools in areas now unprovided for.

They are convinced that the following **new main school buildings** are absolutely necessary to take the place of those now in service:— (a) one at Alert Bay, to amalgamate the Boys' School and the Girls' Home; (b) one at Aklavik, to take the place of the Hay

River School; (c) one at Lesser Slave Lake, to amalgamate the Lesser Slave and White Fish Lake Schools; (d) one at Wabasca; (e) one at the Peigan Reserve; (f) one at Moose Factory.

In addition to those which have been in operation for many years, and forcibly remind us of the arduous and devoted labours of the Church's sons and daughters in the past, the Commission consider that steps should be taken **to establish** Indian Residential Schools for the benefit of the Indian adherents of our Church **in the following centres**:—(1) one in the Diocese of Caledonia; (2) Two in the Diocese of Keewatin, (a) one at Lac Seul, (b) one at, or near, York Factory; (3) one in the Diocese of Moosonee, at or near Fort George; (4) one in the Diocese of Saskatchewan, at Mistawasis or Shelbrook. When these have been built, fully staffed and equipped, and are operating, then, and only then, in the opinion of the Commission, can our Church be said to have provided something approaching adequate educational facilities for her numerous Indian children remotely scattered over this great land.



(Left) Rev. E. Ahenakew, Missionary Dio. of Sask., grad. of Indian School, with Prin. Ellis, of Onion Lake Indian School.

MISSION AMONG ORIENTALS IN CANADA.

There are 17,691 Japanese in Canada, a little over a third of whom are women—11,216 of this total are in British Columbia.

The Chinese in Canada number about 50,000, of which 38,000 are in British Columbia.

The work among these people has been greatly strengthened by the provision of much necessary equipment, \$40,250 being the amount appropriated for that purpose from the A.F.M. Funds.

M.S.C.C. deals with this work through an Administration Committee, in British Columbia, of which the Venerable F. C. C. Heathcote is Chairman. He furnishes a very **comprehensive report** on equipment, staffs and finances of the Missions for the Triennial Period.

In regard to the expenditure of these funds, Archdeacon Heathcote reports:

For Work Among the Japanese.

- (a). St. Andrew's Mission to Japanese at Prince Rupert, B.C.

This Mission was started in 1918, and was greatly hampered by wretched accommodation both for meetings and

services and for living quarters for the Japanese catechists.

With the A.F.M. Grant of \$1,500, a site was acquired in 1920, and a grant given towards a building of \$2,500, with a later amount of \$210.

Since then the Japanese have contributed \$1,500 and the Dominion Board of the W.A. \$2,000.

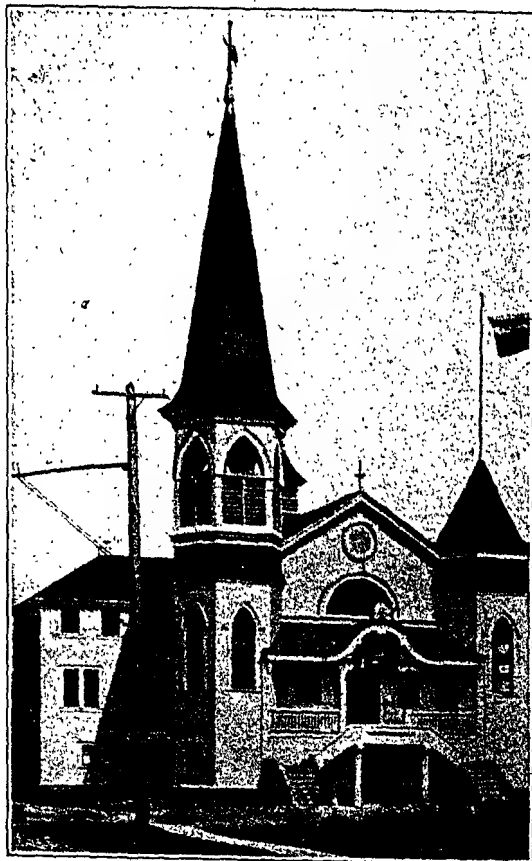
A very suitable building has been erected upon which \$1,000 only is owing to the Diocese of Caledonia by the Mission.

The property is valued at \$6,500.

- (b). Holy Trinity Mission, Vancouver—This very satis-



*Ven. F. C. C. HEATHCOTE,
Chairman of the Administration
Committee of the Provincial
Board of Missions Ori-
entals in B.C.*



*BUDDHIST TEMPLE, VANCOUVER.
There are a number of these temples in Canada.*

factory building was purchased out of the A.F.M. funds. The first floor has a large school room and chapel. The lady missionary lives above the mission. Apart from necessary repairs, the building has had no alterations in the last two years. This building is free of debt.

For Work Among the Chinese.

(a). The Good Shepherd Mission, East Chinatown, Vancouver, is free of debt, but needing considerable repairs.

There is a large Hall on the street level, upstairs the lady missionary and her mother have their living quarters. At the back of the lot, a cottage houses the native missionary and family.

(c). Holy Cross Mission, Vancouver—has the best equipment of any mission under the Board. After some repairs executed during the last three years, it is a thoroughly good building and well situated. The debt on this building is \$5,500.

(b). The Good Samaritan Mission—Pender St. East, Vancouver, is a three-storied building within three or four blocks of the heart of Chinatown. It will be opened for work in September of this year. There is a debt of \$2,500 on this property, owing to the Diocese of New Westminster.



Group—About half the S. School children attending the Holy Trinity Japanese Mission, Vancouver, B.C. Standing in the back row on the extreme left is Rev. Cassillis Kennedy, Supt. of Japanese Missions in B.C.—from left to right are teachers—Miss Hume, Mr. Ariga, Supt., Miss Ito, Miss Yao, Miss West and Miss Withers.

(c). The Good Hope Mission in Victoria's Chinatown was bought at a cost of \$10,000 derived from A.F.M. It is a permanent building and will be useful as headquarters for the work on Vancouver Island for years to come.

MISSIONARY WORK AMONG THE JAPANESE.

Rev. F. W. Cassillis Kennedy—Superintendent.

Staff:

(a). Vancouver—Rev. B. F. Oana, Miss Rowland (on furlough), Miss Withers (probationer); Miss Yao, Mrs. Brown, Mrs. Kawai, Kindergarten School Teachers.

(b). Prince Rupert — Miss Eleanor Lenox, M.B., Mr. Z. Higashi, Catechist.

Mr. Kennedy reports:

"Christian work among the Japanese in

(d). The Good Angel Mission, in Vernon, has been established out of A.F.M. funds. The site cost \$275 and the building about \$3,250, making a total plant of the value of \$4,000.

Contributions towards self-support from these Missions, amounted to \$921.17.

B.C. has, during 1923, been stamped with the mark "Progress." It is fortunate for the Mission Buildings that the Japanese out here show nomadic propensities, for should all the Christians, Catechumens, and enquirers after the Faith remain with us, our buildings would not hold the congregations. But in spite of this wandering spirit, the gatherings at Church and other meetings of regular attendants show steady growth, and whole families are being



Group—At Holy Cross Mission, Vancouver, B.C. At the back are Rev. Bernard Oana, the missionary in charge and Miss E. Rowland. The ladies seated are—2nd. from right—Mrs. Cassillis Kennedy and to her right are Mrs. Oana, Miss Cox, Miss I. Withers and Miss Brown, Kindergarten teacher.

drawn to the Christian Church.

The total number of Baptisms during ten years has been 133, and the Confirmations 71. Of these 25 were baptized and 2 confirmed in 1923. The reason for so few being presented for confirmation is that nearly all of the baptisms took place towards the end of the year and there were confirmations to follow shortly.

The attendance at the Kindergarten has been good, 47 on the roll at the Holy Cross Mission, and 23 at Holy Trinity. 21 of the older children are found also at the latter Mission. St. Andrew's Mission, Prince Rupert, now that Miss Lenox is in charge

of the work among women and children, has a properly organized kindergarten, and Mr. Higashi teaches in the day school. The Sunday Schools are also flourishing. 150 at the Holy Cross, 61 at Holy Trinity, and 35 at St. Andrew's, Prince Rupert. Mr. and Mrs. Higashi also visit the Japanese Christians at Port Essington and at Buckley Bay."

The Board records its sense of great thankfulness to God for Mr. Kennedy's restoration to health after a very serious and prolonged illness, and of the evidences of deep love and generous practical sympathy exhibited towards him by the members of the Japanese Community.



Group—Mission to the Japanese, Prince Rupert, B.C., Archbishop DuVernet is standing in centre of the picture, Mr. Higashi, our Japanese Catechist, is on his right, Mrs. Rix is on his left, with Mrs. Higashi beside her. Archdeacon Rix is standing at the back on the extreme right of the picture. During the salmon fishing season the numbers of Japanese in this area increase very greatly and Mr. Higashi spends much time in visiting the Skeena River canneries.

Missionary Work Among the Chinese.

Rev. N. L. Ward—Superintendent.

Staff:

(a). Vancouver, The Good Shepherd Mission. Miss Hilda Hellaby, lady missionary; Mrs. Field, Assistant. The Good Samaritan Mission, Mr. Lum Chang, Chinese Catechist.

(b). Victoria, The Good Hope Mission. Mrs. Gilbert Cook, Missionary; Miss Edith Koo, Assistant Chinese Teacher; Mr. Charles Lee, Chinese Catechist; Rev. Li Buoi Ding, B.D., (preparing to take charge).

(c). Vernon, The Good Angel Mission. Rev. George Lim Yuen (Chinese Priest); Miss Susan Gibson (Honorary).

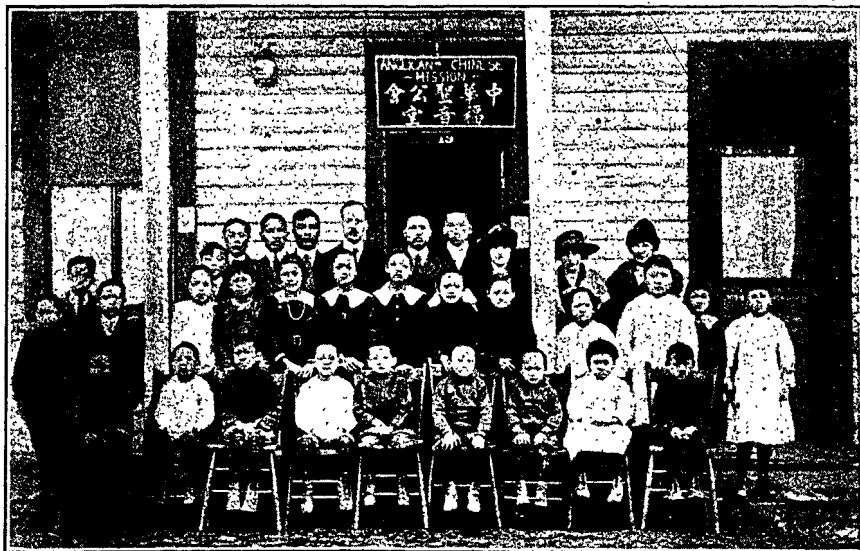
Rev. N. L. Ward, reports in part:—

"The present population of Chinese in Canada is estimated at 50,000 of which no less than 38,000 are in the province of British Columbia. The principal 'Chinatowns' of British Columbia are situated in the cities of Vancouver, Victoria, New Westminster, Nanaimo, Cumberland, Ladysmith, Chilliwack, Kamloops, Kelowna, Vernon, Armstrong, Nelson, Cranbrook, Trail, Revelstoke and Ashcroft.

There are two distinct classes of work. One is concerned with those who are likely to be **permanent residents** and also those who have been born in this country. Roughly speaking the object of this class of work is to establish a church to be attended by



REV. N. L. WARD.
Mr. LUM CHANG,
Chinese Catechist at Vancouver.



The Day School at the Chinese Mission, at Vernon.

the permanent residents; in which also the children born here may be given a Christian upbringing. We have, in common with the other Christian communions, a work of this kind at the 'Good Shepherd Mission', Vancouver, and in Vernon at the 'Good Angel Mission.'

The other type of work, however, is practically virgin ground in



Chinese Mission, Victoria, Mrs. Cooke and her assistant, Miss Koo, at left back.

Vancouver and Victoria. It needs a different method in a different building, in a different place. This second type of Chinese immigrant consists of the **floating population** of labourers and other men who are only here for a few years and intend to return to China. These men, when in Vancouver, live on or near Pender Street, in the section known as Chinatown." There have been Baptisms: Vancouver, 32; Victoria 18.

The report describes, in detail, the various activities responding to these types of work and concludes with the following descriptions of Confirmation Services:—

"A most solemn and impressive Confirmation Service was held in 1923 in the Good Hope Mission, Victoria when two Chinese young men were admitted into the full fellowship of the Church by the Lord

Bishop of Columbia. The sermon by the Bishop, as well as the parts of the Confirmation Service read by the Bishop, were interpreted by the Superintendent. After the Confirmation Service, there followed the full service of the Holy Communion in Cantonese, the Bishop taking the Absolution and Benediction in English. A large congregation was present, consisting of both Chinese and Canadian people. It was a splendid opportunity of showing our own Canadian Church people how reverently and devoutly the Chinese Christians could join in that most solemn service.

On April 16th. last, two other **Confirmations** were held simultaneously, one in Vancouver, and one in Victoria, when four candidates in each of the two places were confirmed, making a total of ten confirmations.

MISSIONS OF THE BRITISH COLUMBIA COAST.

There is probably no area of a similar nature anywhere which is better served by the Church of England, or any other denomination, than is the vast area of coastline and of islands which forms the Northern half of the Gulf of Georgia, the Western coast of Vancouver Island, the Northern end of the Queen Charlotte Islands and the coast line of Northern British Columbia.

Here through fog and storm and turbu-

lent seas, our four Mission boats carry on their continuous ministry, their skippers untiring and devoted both as seamen and missionaries.

There are in the area three distinct missions as follows:—

The Columbia Coast Mission.

The Prince Rupert Coast Mission.

The Massett Inlet Mission.

THE COLUMBIA COAST MISSION.



REV. JOHN ANTLE

On board the "Columbia".

Rev. John Antle, Superintendent, and Captain of the "Columbia".

Rev. Alan Greene, Missionary, and Captain of the "Rendezvous".

This is an inter-diocesan mission, (Columbia and New Westminster), and serves the coast of the Gulf of Georgia and the Northern Pacific Coast of Vancouver Island. An outstanding feature of this mission, which operates among the White settlements, the canneries, the logging camps and the Indian villages on these coasts, is its medical work. There are three cottage hospitals—at Rock Bay, Alert Bay and Carriiden Bay, and provision is made in both boats for ministry to the sick and injured, and for their transportation to these hospitals when necessary. As an instance of this ministry—in June, came a sick call from Cape Scott—the mother of a family—response entailed 240 miles to and fro—the sick woman was brought to hospital and her life saved.

An effort is being made to have a doctor on board the "Columbia", the Government to provide salary.

The "Columbia" visits twenty, the "Rendezvous" thirty points for regular services, and each serves as chapel, library and means of transportation in a roadless area. An additional Missionary is much needed for duty for the Northern part of this "ten thousand miles of sea and land."

Rev. John Antle reports of the hospitals, that during the three years there have been 1,087 in-cases; 5,947 "out-visits" paid, and 12,925 "Hospital Days."

This Mission has received from the A.F.M. Fund \$9,100.

FINANCES—Receipts.

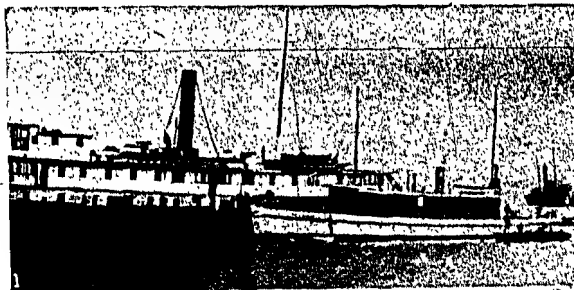
Hospital Earnings \$58,976.09; Gov. Grants \$26,058.66; Donations to Hospitals \$830.14—Total \$85,864.89.

Church Grants from—Diocese of New Westminster \$2,500.00; Diocese of British Columbia \$2,550.00; M.S.C.C. \$7,030.00; B.C.-Y. Church Aid \$985.12; Collections, etc. \$4,130.87; W.A. \$3,856.76. Total \$21,052.75.

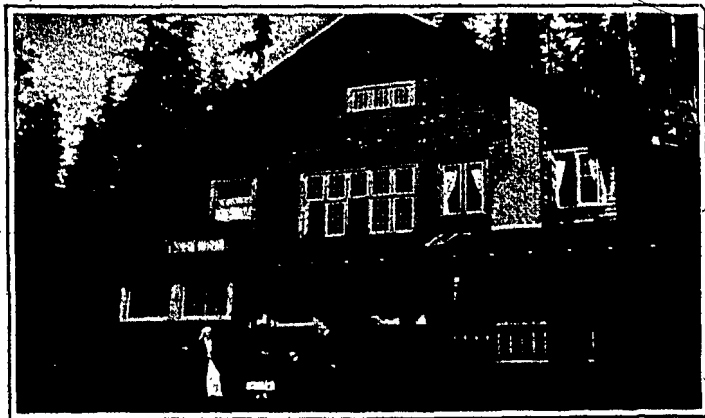
General Donations \$23,685.95.

Total \$130,603.59.

Deficit \$680.31. Total \$131,283.90.



The Columbia tied up at the Wharf at Vancouver



St. Michael's Hospital, Rock Bay.

In charge is a doctor with a staff of Victorian Order Nurses.



Logging

Disbursements.

Hospital Expenditures \$100,591.44; Church Expenditures \$28,750.26; Church Funds on hand (specials) \$1,942.20. Total \$131,283.90.

July 1st., 1924, Funds' Account —

St. George's Hospital Building—Received \$13,198.52. Mission Ship "Rendezvous"—Received \$6,136.74. Mission Ship "Columbia" Engine—Received \$3,825.31.

July 1st., 1924, Funds' Account —

St. George's Hospital Building—Expend-

ed \$7,616.24. Mission Ship "Rendezvous"—Expended \$6,767.20. Mission Ship "Columbia" Engine—Expended \$13,974.55.

"Columbia", Rev. John Antle in charge, was newly engined, January 1st., at a cost of \$13,974.55. A debt of \$6,000 upon it, obtained by loan from five friends of the Mission and secured by mortgage on boat.

Rev. Alan Greene's boat, the "Makehewi" was sold for \$1,331.11, and the new boat the "Rendezvous" built, costing as above.

She is well built and the cost of operating is low.

THE PRINCE RUPERT COAST MISSION.

Rev. Canon Rushbrooke,
Supt. and Captain of the
Northern Cross.

This Mission continues
along the coasts of the
mainland and the islands of
the Diocese of Caledonia,
(excepting the Queen Char-
lotte Islands), on to the
borders of Alaska, the same
pastoral and evangelistic
service done by the Colum-
bia Coast Mission to the
South.

Extract from Canon
Rushbrooke's report:—

"Services were held regu-
larly at 18 different centres. These do not
include the visits made to the lighthouses
of the district where approach and landing
are precarious and often impossible, nor
visits to the numerous hand-logging camps,
and fishing stations. In the former, prayer
and cottage meetings are held when pos-
sible, and in the latter, visits are made
whenever opportunity offers, literature is
distributed and services held. Additional
occasional work is also done at Ino Inlet,
Bulidale and Sevanson Bay, where services
are held when there are five Sundays in the
month.



*Sunday School on the "Northern Cross".
Several landings must sometimes be made before the Sunday School on
board is complete.*

Nearly all services are pre-arranged as
to date and hour. Not more than one ser-
vice is held at any place in one day, except
at Alice Arm, where a whole Sunday is
spent once a month.

This year, 162 regular services were held,
about three a week, with an average at-
tendance of 26 persons. There were 62
communicants. The population consists of
811 White people and 1,466 Indians, of
whom 235 are at Kithkatla and 420 are in
the Canneries during the Summer. There
were 19 baptisms, 6 confirmations and 3
burials. On the ship is the engineer and the
Missionary, who is cook and deckhand as
well as captain.

It was found necessary to purchase a
new engine for the "Northern Cross" and
towards this object a grant of \$2,000 was
received from the M.S.C.C.

Collections during the year amounted to
\$1,150.90.

Paid to the Synod of the Diocese on Ap-
portionment—\$1,080.10.

Received from the Synod towards oper-
ation and upkeep—\$2,500.00.

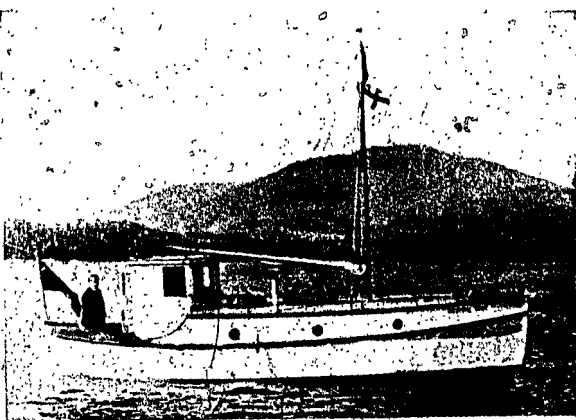
(This amount to cover the engineer's
salary of \$120 per month, and all travelling
expenses other than the Missionary's
stipend).



To meet the Mission Boat—a Cannery Crew.

THE MASSETT INLET MISSION.

Rev. J. Gillett, Superintendent of the Mission and Captain of the "Western Hope", ministers to the Indians, settlers, lighthouse keepers and others along the shores of the deep inlet of that name, and around the wild and stormy Northern coasts of the Queen Charlotte Islands. Mr. Gillett in the following account describes the work of the Massett Inlet Mission, and also fills in the bare facts and figures given about the similar work carried on by the other Coast Missions:—



The Western Hope and her "Skipper".

The boat calls at ten different places in the ordinary summer run, and covers three hundred miles monthly. But when the logging camps are in operation it means ten or twelve more points of call.

The Massett Inlet Mission, is a place where a boat will always be needed, for it is the only means of transportation.



A Sunday School at one of the Mission Boat's regular stops.

There are sawmills, crab and salmon canneries, a whaling station and Langara Lighthouse besides scattered settlers here and there.

Not one of these places is large enough in itself to support a clergyman. The majority of the people who come to these places are not of a religious nature, for they are for the most part a pioneer class who move from place to place and get out of touch with religious influences. It is only in so far as one realizes this, that one is able to understand what a Mission boat of this kind is doing. As is often remarked, "If it were not for the 'Western Hope' coming around once a month, all the days would be alike." Apart from this, there are the little children growing up with little religious influence, possibly none if it were not for the Mission Boat.

I usually start with having a Sunday School once a month in the places I visit and after a time interest enough people to take charge of it and keep it going the

Sundays I am not there, so that the children at least can see that Sunday comes once a week.

As well as the White population, my work includes the Indian village (the Haidas). This is where the Mission House is situated, being about halfway between the extreme points of my field. I give this one Sunday a month. In the winter time when the natives are all at home, it means that every week night that I am in the village is taken up with classes for instruction, etc. I believe the White Work



Canon Rushbrooke conducting a Japanese funeral.

in time will be so large that it will take up all my attention, and the Indian work will be under another man.

Not only do I take Religious Services, but on week nights I give entertainments of an educational nature; for I have a Motion Picture outfit which I carry with me, and which is much appreciated. A collection is taken to defray the expenses of film rental. This is an important work in itself, particularly in the logging camps, etc., where there is nothing to do after the day's work is done except play cards. The pictures are always looked forward to, as I show six reels including a variety of subjects such as Travel, Industries, Natural History, Popular Science, Comic Scenes, Comedies and Dramas. This work too, has a tendency to make the Agnostic more favourably disposed towards the Church, and has perhaps been the means of getting them out to Service, for I have often heard the remark that they were glad to see the Church take an interest in their Social Welfare having an up-to-date entertainment, knowing that no mercenary object was behind it. With a larger boat I hope to do more along this line of work, by having a circulating library. The natural history pictures are very attractive to the children in the villages. One cannot describe the way they are received, being the only thing of the kind on the Island.

The Board records, with much satisfaction, the fact that the Massett Inlet Mission has recently been strengthened by the provision of a **new Western Hope**, of much greater capacity with cruising engine.

THE CHURCH CAMP MISSION.

With the outbreak of the Great War and the consequent cessation of activities on the construction of railroads and great public works, also the cessation of much of the vigorous camp life which had marked the preceding decade of Canadian history, the work of the Church Camp Mission was re-organized under the Acting-Superintendency of the General Secretary with an annual appropriation by the Board of the sum of \$4,000.

The chief activities of the Mission, in addition to several summer appointments of agents in connection with railway construction, in the Diocese of Moosonee, have been carried on (1) in the Mayo mining district of the Yukon with the Rev. F. H. Buck as missionary, and (2) among the

employees engaged in the construction of the new Welland Canal. The latter is directed by a Committee of the Diocese and is carried on by the Rev. C. J. Lamb, assisted by the Rev. M. C. Chawrink, an Ukrainian admitted to Deacons Orders by the Bishop of Niagara, (later priested).

The activities of the Camp Mission supply a very real need and should be revived and extended concurrently with the revival and extension of the industrial camp life of Canada. An urgent request has been received for the appointment and support of at least one agent to work in the large lumber camps of Vancouver Island. Lack of funds has prevented a favourable response to this, and to similar requests.



Church Service being held in a Construction Camp.



"The Beckoning West".

WORK AMONG THE WHITE SETTLERS.

While the Board has reported with great pleasure and thankfulness the evidences of progress and encouragement in its different spheres of work, it does not, and cannot forget that the field of **primary and outstanding obligation is, and must remain, the work on behalf of white settlers.** "Canada" to use the phrase in no objectionable or invidious sense, "is, and must remain, a white man's country." More than that, Canada, as a part of the British Empire, must ever increasingly become a country of white men rooted and grounded in those fundamental scriptural conceptions of the individual, of society, of the state, of international contacts and responsibilities, as these have been conceived and expressed in the history and traditions of the several peoples of British blood. The responsibility of the Church in this great matter is only

measured by the vast and urgent opportunity.

Canada's population (1921) was 8,788,483.

The Census, by religions, returns 136 denominations, together with 119 other sects numbering less than 10 adherents, a total of 255 religious affiliations professed by the people of Canada.

Of the major communions the Anglicans are returned at 1,407,950; the Baptists at 421,730; the Methodists at 1,158,744; the Presbyterians at 1,408,812; the Roman Catholics at 3,383,663.

NOTE:—The estimates by the bureau of statistics for 1924 show that Canada's population has increased nearly half a million since the 1921 census—the total population now being 9,226,740.

Our port chaplains have reported to the Council for Social Service the arrival of 31,600 Anglicans in 1924—about 60 new average congregations in one year.



*Newcomers Ready to Disembark at a Canadian Port.
From "Building the Nation".*

1. IMMIGRATION 2. EMIGRATION 3. MIGRATION.

1. Immigration—The Problem of the Newcomer.

Through the great ports of Canada continue to pour in the newcomers whom we call "immigrants".

Our Council for Social Service reminds us that by the process of Immigration we are witnessing the building of a nation and a Church.

The Study Book—"The Church and the Newcomer"*—issued by the three Departments of the General Synod contains facts and figures, prepared by Canon Vernon, concerning the racial and religious origins and national characteristics of the various elements of the population of Canada which are worthy of most careful study, and are

*On sale at Literature Dept., Church House.

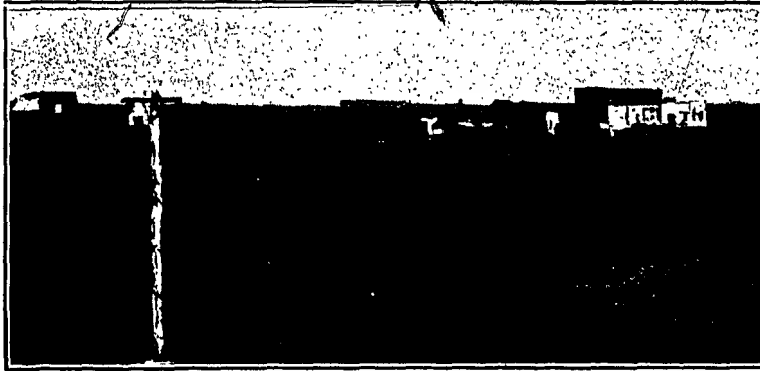
so intimately connected with missionary principles and considerations of primary importance, that a few of their outstanding features are here presented.

A Chart of Immigration. (page 27, Church and the Newcomer), shows a rapid rise from the low-water mark of about 15,000 immigrants for the year 1896 to the high tide of 400,000 for 1913. Then there is the drop during the War—50,000 coming in 1916—followed by a rise to 150,000 for 1921, and then a recession to 72,887 for the year 1923.

This latter figure is made up of 34,508 people from the British Isles, 1,730 from various overseas portions of the British Empire, 16,372 from 48 other nationalities, chiefly from the Continent of Europe, and 22,007 from the United States, these latter including many not of British origin.



Their New Home.



Getting a start on the Prairie.



The Missionary greets a Newcomer.

2. Emigration.

The returns for the years 1914-23 show that the effects of immigration have been offset to a considerable extent by those of **emigration**—the figures are immigration into Canada 1,219,053, emigration from Canada to the United States 791,701.

After every allowance has been made for a return-flow to Canada of the latter, it is evident that the Dominion suffers serious loss—so does the Church—the immigrant generally being a charge upon her resources, and the emigrant a contributor thereto.

3. Migration.

For reasons which no one can define, and in numbers which it would be very difficult



In the centre of this new settlement, Dio. of Edmonton, is standing one of the travelling mission vans.

to determine, the migratory spirit seems to affect, to a peculiar extent, the Anglican part of the population of this country. It is, for example, by no means hard to discover various important sections of Eastern Canada, including Ontario, in which the original settlement was made largely by Anglicans, and from which Anglicans were among the earliest and most numerous migrants to Western Canada or to other regions.

So the Missionary problem of the Church consists not alone in the gathering together and building up into congregations of scattered Anglicans in new settlements and on the borders of industrial centres;



The Newcomers' Children. Late report says in one district in Saskatchewan in 400 organized school districts 160 have no religious services of any kind. Such news comes also from other areas in our Western Dioceses.



The Missionary follows the newcomers into isolated and unbroken country.

A missionary in North-West Qu'Appelle ministers to sixteen centres. The first season's farming in this district being a failure left the people helpless to make any effort for themselves towards securing the ministrations of the Church. They MUST depend upon the help of the Church at home.

but also in the keeping together and in providing ministrations for, small and decreasing remnants of Anglican communities which were, as their Church buildings testify, once strong and important congregations.

But whether they be migrant, or immigrant, the new settler and the new settlement is the supreme and urgent perplexity of the Bishops in nearly all our Missionary dioceses and of the M.S.C.C. whose duty it is to support their efforts to meet these overwhelming and constantly increasing obligations.



New settlers in Northern Manitoba and 7 Homesteaders from United States welcome the visiting Missionary

For White Settlers' Work.

As an example of the expenditure of the Settlers' Church Extension Fund (A.F.M.)—the Board of Management M.S.C.C. at its last meeting, made a special grant-in-aid of one of these new areas of settlement. The grant provides for the stipend and travelling expenses of two men in priest's orders, selected and appointed by the Bishop of the Diocese, to give their entire time to the visiting and organizing of wide areas of new settlements. The grant covers the expense of building four or five shacks to be outfitted with necessary camp furniture and to be located at strategic points in the area so as to form headquarters for these missionaries who will occupy one and another of these shacks as occasion requires.



Making good in the foothills—Alberta

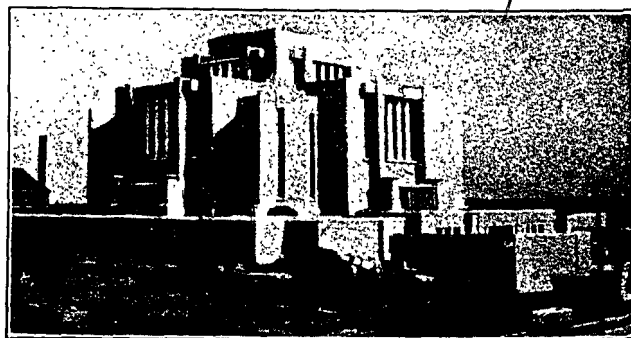


A typical congregation in S. Alberta—All the adults are from England—Their first service in twelve years.

*"The wolves are howling close beside the fold,
Striving to slay and rend Thy feeble sheep;
O loving Shepherd hearken and behold,
And Thine own flock in perfect surety keep."*



*St. Thomas' Church—Cardston, S. Alberta,
Service here once a month.*



Mormon Temple, Cardston, S. Alberta.

Obligations of the Missionary Dioceses.

Something of the present state of affairs in these dioceses can be gathered from the following statistics compiled from the recent returns submitted to the Apportionment Committee by the Dioceses in Canada receiving grants from the M.S.C.C.

Receiving Diocese	Self-supporting Parishes	Occupied Missions	Unoccupied Missions	Un-organized Areas
Algoma	18	29	20	3
Moosonee	3	9	1	2
Keewatin	4	7	5	3
Qu'Appelle	32	69	10	8
Saskatchewan	21	30	63	18
Calgary	17	22	34	6
Edmonton .....	..	..	..	..
Athabasca .....	..	8	6	4
Kootenay	13	15	6	5
Cariboo	2	6	..	2
Caledonia .....	..	13	2	..

It must be noted that for many of these vacant or unoccupied Missions the Bishops are at time able to secure students or lay readers during the Summer with occasional visits by clergy.

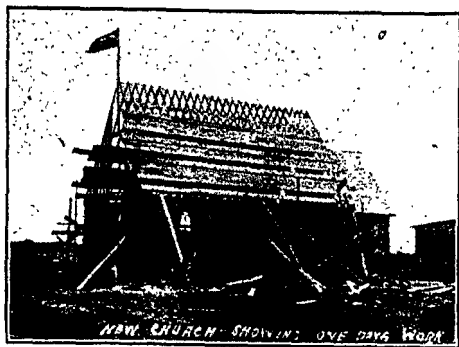
The M.S.C.C. makes annual "Block grants" out of the receipts under Appor-

tionment to each of these dioceses for this White settlers' work.

The Society also made grants in aid of this work from Anglican Forward Movement Funds as follows:

From the uncaptialized portion of the Settlers' Church Extension Fund and from the income of the capitalized portion—grants amounting to \$45,525.25, towards the erection of 39 churches and mission halls, 6 parsonages, and also towards mission boats on the coast, and towards upkeep of mission vans—

These grants were distributed over the Dioceses of Athabasca, Caledonia, Calgary, Columbia, Keewatin, Mackenzie River, Moosonee, New Westminster, Qu'Appelle, Saskatchewan and Yukon.



Settlers getting up their Church



The new Church at Chilco, Northern, B.C.—Diocese of Caledonia. The congregation is composed entirely of returned soldiers. Rev. George Gray, himself a returned soldier is in charge of the Mission. This Church serves a district 100 miles long and 50 miles wide, in which there is no other minister of the Gospel.

WORK AMONG JEWS RESIDENT IN CANADA.

Missionaries:

Montreal—Rev. D. J. Neugewirtz.

Miss Strangman.

Ottawa—Rev. M. Malbert.

Hamilton—Rev. Canon Spencer.

Miss Viola Smith, Deaconess.

Toronto—Rev. J. A. Robinson.

Chairman of Committee.

Rev. K. W. Hill

Rev. J. E. Gibson.

Mr. Ashdown.

Miss E. J. Garrett and Miss W. L. Black.

Work among the Jews in Canada is supported by the Good Friday offerings, \$43,481.00 being the total contributions for the last three years. Of this \$25,792.00 was given by the four Dioceses of Montreal, Toronto, Ottawa and Niagara, in which our Missions are centred.

In these Missions, Church services are held, celebrations of the Holy Communion and services for special intercession. There are Sunday Schools and classes for adults and children—studies on the Life of our Lord and instruction in the Scriptures given in hundreds of Jewish homes.

Social work of various kinds is successfully carried on, such as boys' and girls' clubs and summer camps. In these attendance is increasingly good and always with the parents' consent.

Rev. D. J. Neugewirtz, of the **Montreal** Mission reported for last year that 343 meetings had been held.

There were a number of baptisms. A Jewish mother and four children in a family where the father had been previously baptized; two other Jewish converts were baptized in the United States one of whom is now engaged in Christian work among his own people in New York. Two others who received their training in our Mission are now working as missionaries in the Episcopal Church of the United States.

It is very gratifying to know that an increasing number of Jews are accepting our tracts and Gospels as they are offered and numbers are now reading the New Testament with the sincere desire of finding out who Jesus of Nazareth really is.

During the year, 1,652 visits have been paid to Jewish homes or stores. 1,865 tracts or Gospels have been distributed and 165 New Testaments in Jewish homes and in

Mission Hall, as Christmas gifts from the Mission.

The outcome of these endeavors can be confidently left in the hands of Him Who hath promised that His Word will not return unto Him void.

Rev. M. Malbert, of the **Ottawa** Mission says: The Gospel message has been given to the Jews in Ottawa chiefly through visitation, 2,000 visits having been paid when I received friendly welcome and was able to expound the Scriptures.

Ten families receive regular instruction, and the heads have expressed their wish to be baptized, but there are difficulties in the way, as they all live in Jewish surroundings.

Two hundred and fifty Jews have visited my house for instruction. About three hundred have visited the Mission. Testaments and tracts in Yiddish and English have been distributed.

There have been 175 services and 85 Celebrations of the Holy Communion.



A group of Jewish children at the Montreal Mission

The Rev. Canon Spencer, of the **Hamilton** Mission reported:

Strong hope and encouragement have been given in the work of the past year. Two classes of children have been conducted by Miss Viola A. Smith.

The average attendance at the class held in the West end of the city has been fifteen, and that held in the Parish Hall of the Cathedral thirteen.

The Missionary has given plain instruction during the year on the life and work of the Lord Jesus.

Of the work in **Toronto**, Rev. J. A. Robinson says, in speaking for the Diocesan Committee on Jewish work:

That it has been directed from two centres and has been uniformly encouraging.

At Nathaniel Institute there are week day classes and clubs and a regular Sunday School with an average attendance of 66.

The adult work has been successful, seventy-four different individuals receiving instruction and Bible teaching on the life of our Lord.

Two hundred and ten homes are being visited and literature distributed.

Rev. J. E. Gibson reports for the Social Department: that the Camp work for the Summer and the year's activities have gone beyond expectation in numbers and enthusiasm.

Also that the new club-room on York Street is proving a very satisfactory addition to the work.

The Board notes with great thankfulness the evident signs of progress and records its deep appreciation of the energy, consecration and zeal of the workers in this perhaps the most difficult of all fields of Missionary endeavour.

THE WORK OVERSEAS.

The overseas responsibilities of the M.S.C.C. are found (1) in Palestine, on a defined and limited basis, (2) in the Kangra District, Province of Punjab, India, (3) in the Diocese in Honan, Province of Honan, China, (4) in the Diocese in Mid-Japan, of the main island, Japan.

The General Secretary visited during the triennium, all of these fields with the object of bringing the Executive body at home in close conference with the Missionary body abroad, and that conditions in the different fields might be brought before the Board, in his reports; thus assisting, it (1) to reach definite conclusions with regard to important matters of policy; (2) to form clearer conceptions of the work and of the relative value of various types of work in each area, and (3) to lay down its programme for the forthcoming triennial period.

Extracts from these reports appear in connection with the outlines given of the work in each of these fields, being quoted in the Report—

PALESTINE.

The Holy Land. *(From the General Secretary's Report.)*

"The position in Palestine and consequently that of the Bishop in Jerusalem, together with general conditions throughout the nearer East, have been profoundly affected by—(1) The British Mandate over Palestine, (2) The radical changes in the position and government of Turkey and therefore in the Moslem World.

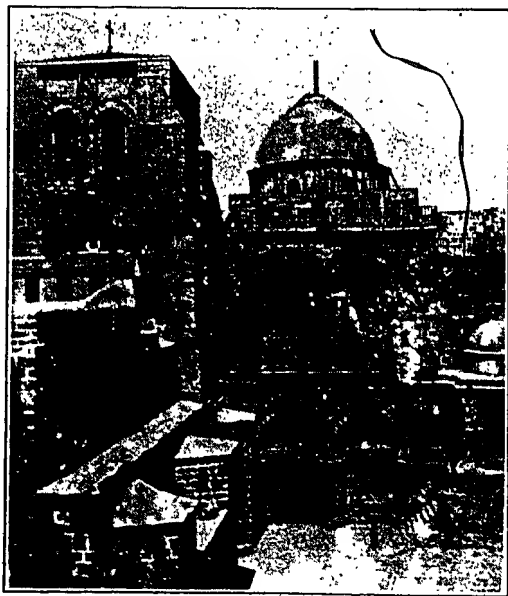
British Occupation.

To one revisiting Palestine, the effects of British occupation are chiefly remarkable in the changed conditions in regard to transportation, also in the increased areas of the country under cultivation.

But most noticeable is the presence of a large British community—both military and civil officials.

These occupy a position of responsibility which as in every overseas dependency creates great moral and spiritual demands upon the individuals concerned.

Provision for the spiritual welfare of such a community frequently falls far short of the need, and in Palestine to-day only one agent is set apart by the British Government for this purpose.



Church of the Holy Sepulchre, Jerusalem.

Supplemental aid must be given, and this lays an added burden upon the Bishop in Jerusalem—through whom alone such provision can be made.

Towards this need, the peculiar and fortunate relationship of the M.S.C.C. with the Bishop, enables us to make a contribution which is not only valuable but vital.

The British Community is based upon two centres,—**Jerusalem** as the centre of government and the seat of the High Commissioner, and **Haifa** as the administration

base of the whole Northern half of the country. Of these two, the latter, **Haifa**, presents in many respects the greater need and opportunity.

The growth and changes at Haifa impressed me as more significant than those in any other place. In addition to its importance for the Northern half of Palestine, it is the only port on the whole coast which can be reached by railroad from the East Jordan territories, without traversing a high mountain range.

General Allenby's Despatch December, Eleventh, 1917

The following proclamation was read in my presence to the population, in Arabic, Hebrew, English, French and Russian, from the steps of the Citadel and has been posted on the walls.

"PROCLAMATION.

To the inhabitants of Jerusalem the Blessed, and the people dwelling in its vicinity. Since your city is regarded with affection by the adherents of three of the great religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of multitudes of devout people of these three religions for many centuries, therefore do I make known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary place of prayer, of whatever form of the three religions, will be maintained and protected according to the existing customs and beliefs of those to whose faiths they are sacred."

Recent Changes in the Position and Government of Turkey and in the Moslem World.

A discussion of the radical changes in the position and Government of Turkey could not be contained within the pages of this report, but their effect upon the missionary activities of the Church, and upon the political interests of the British Empire, are so far-reaching that two or three main points, at least, must be indicated.

(1) changes in the conception of the place and function of religion in the state, and the consequent changes in the conception of the place, the duties and the relationships, of the Moslem subject to the Moslem State.

(2) changes in the conception of the relationship of non-moslem subjects and religious communities to the Moslem State.

(3) resultant changes in the conceptions of the relationships of Moslem States and communities, to each other, within the Moslem world, and of their relationships to non-Moslem States and communities.

The abolition of the Caliphate, the absolute divorce between the Moslem religion and the Moslem state; the overthrow of the practice of Mohammed with reference to polygamy, though nothing apparently



has been decreed concerning an overthrow of his practice with regard to concubinage; the separation of the civil code from the ecclesiastical, and its supremacy over the latter in legal procedure; have introduced changes which are not only at profound variance with all previous conceptions of the Moslem State, but which have invaded, and must disrupt, the foundations of the Moslem religion.

The great practical results are:

(1) the disappearance, for the present at least, of the threat and menace of pan-Islamism.

(2) the removal of the Caliphate question from the list of grievances of the Indian Moslem community.

(3) a radical readjustment of Moslem conceptions and practice concerning the non-Moslem world, with a corresponding widening of Christian missionary opportunities and increase of Christian missionary responsibilities towards Moslems.

In the missionary solution of these and similar problems the Bishop in Jerusalem occupies a chief strategical position, and the Church in Canada should esteem it an honor to continue to afford him its cordial sympathy and support."

The Mount Carmel Hospital at Haifa.

Haifa, situated to the South of the Bay of Acre, at the foot of Mount Carmel, has about 34,000 inhabitants, increasing every month by immigration.

During the war the hospital there was used for various purposes by the Turks, and was later occupied, first by the British forces, and then as a residence for the American Red Cross.

After the war, the Bishop, on deciding to re-open the hospital, found that about \$6,000 worth of fittings and equipment had been taken away by the Turks. The hospital was re-opened in March, 1920.

With the hearty approval and co-operation of the Bishop in Jerusalem and of the Council of the "Jerusalem and the East Mission," the Board of Management, M.S.C.C. decided to transfer its obligations in regard to St. Helena's Medical Mission, Jerusalem, (not re-opened after the war), to this Hospital.

Dr. Thwaites, who in 1911 succeeded Canon Gould as our Missionary in Jeru-

salem, and served there till war broke out, was appointed Superintendent, and laid the foundation of a splendid work on behalf of the members of the British community of that area, in addition to that of a successful Medical Mission.

He was obliged to retire after three years' service. During those years the people came to know and trust the "English Hospital". If any of them fall ill, or meet with serious accident, it is here the sufferers are brought. Within its shelter, Syrians, Moslems and Jews, Britishers and Foreigners are all to be found, and those coming once spread the fame of the loving and skilful care they have received.

The hospital is maintaining the high standard of spiritual and medical efficiency thus established.

There is something specially attractive to the Christian in thus coming to the aid of suffering people in Palestine, as well as seeking the enlightenment of their souls, following in the footsteps of our Blessed Lord Himself.

Surely it is not too much to hope that unfailing prayer will be made for this undertaking, that He, Who drew multitudes to His Sacred Presence in the days of His earthly ministry, will vouchsafe His continual blessing upon the staff, the patients, and the widely developing field of the Mount Carmel Hospital.

Dr. Alfred Banks succeeded Dr. Thwaites, and has been in turn succeeded by Dr. Fyffe Dorward, the post being thus held until the Canadian Church is able to find a suitable and permanent Medical Superintendent.



The Mount Carmel Hospital at Haifa.

A man possessing the necessary personal and professional qualifications for this post, is one of our most urgent needs.

M.S.C.C. makes an annual grant to this work of \$1,200, in addition to the salary of the Doctor in charge.

In 1923, \$2,000 was granted from the A.F.M. Fund towards the erection of a suitable doctor's residence, on a plot of ground adjoining the hospital.



Some patients with nurses at Mount Carmel Hospital.

*A recent writer says:—

"Agriculture, commerce, historic interest and scenic attractions are destined to make Haifa a great and important city—and sooner or later the homes and gardens on her Bay will be one of the show places of the World."—*Review of Reviews*, December 1924.

INDIA.

(from the General Secretary's Report.)

"The condition and prospects of Christian work in India have been and will increasingly be, affected by great changes which are taking place."

1. The Church in India. 2. The Indian Christian community. 3. Movements expressive of the Indian Nationalistic spirit.

The Church in India is legally part of the State Church of England with certain limitations as to her Councils.

This relation originated in the large number of civil servants, officials of the Government and those of the East India Company permanently resident in India.

The responsibilities of the Bishops, appointed by the Secretary of State for India, now include thousands of Europeans who have no connection with Government, and tens of thousands of Indians, but the original arrangement, with its original limitations, remains, and the general feeling is that the position is wrong and should be altered."

By the provisions of a bill now before Parliament, or soon to be submitted to it, and generally known as "The Indian Measure", the Church in India, Burmah and Ceylon, will be freed from all real, or apparent, connection with the state and be erected into an ecclesiastical province, organized under its own Provincial Synod.

"The Indian Measure."

The actual provisions of the Bill are intended:—

(a) To relieve the State from appointing the Bishops and Archdeacons of Calcutta, Madras and Bombay, and from the obligation to pay them. These are the only officials of the Church appointed under Statute, so they alone are mentioned.

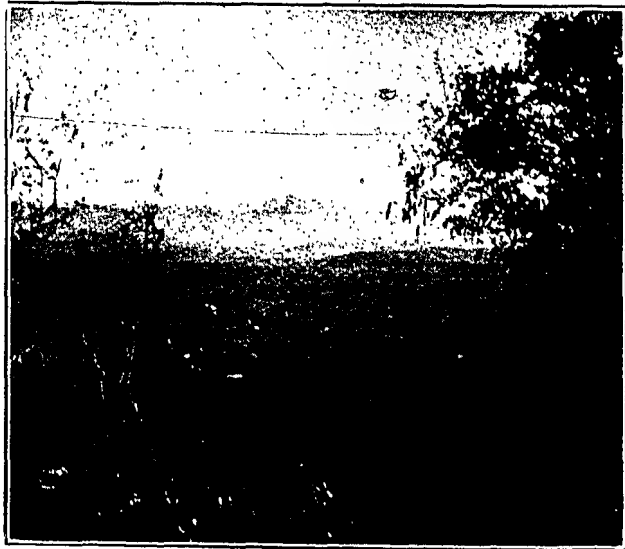
(b) To repeal all Laws which at present bind the Church and to free its members

from all penalties imposed by the Statutes referring to the Church of England.

(c) To recognize that the Church in India exists with its organization and officials.

The Indian Christian Community.

The foregoing proposals reflect corresponding changes which are taking place not in the Anglican Indian Christian Com-



View From the Hills of Kangra.

munity alone, but in the whole body of Indian Christianity.

These changes will affect not the **message of Christian missions**, which must ever remain the same; nor so much the **methods** of missionary activity, which must ever be concerned with the spiritual, moral and mental emancipation of men of all races, coupled with a deep interest in their phy-

sical relief and betterment; they will affect, however, and affect profoundly, the **racial**, the **ecclesiastical** and the **missionary relationships** of the foreign and Indian elements in the Indian Church and in the missionary body.

They are reflected, also, in the proposal of the C.M.S. to "diocesanize" all the work of that great Society in India. This proposal is summed up by the deputation of

"Movements Arising from the Nationalistic Spirit."

The nationalistic spirit has affected each of the three great communities, the Hindu, the Moslem, the Sikh.

The auxiliary exciting causes have been different, but the effects in a serious disturbance of the ease and sense of security which have distinguished British rule in the country have been the same.

The impact of recent changes in Turkey upon the alleged grievances of the Moslem Community with regard to the Caliphate have been marked. It should have a strong and salutary effect in allaying the unworthy suspicions and in restoring the shaken loyalty of that great and, once, unshakably loyal community.

One remarkable feature of the situation is found in the wealth of scriptural references, and of scriptural quotations, used by

that Society which visited India, in these words:—"We recommend that . . . the control of the Society's missions, with the exception of the N. W. Frontier Province Mission, and possibly of one or two other districts, be transferred as rapidly as possible to the several dioceses, such transfer involving the replacement of the Society's administration in these missions by diocesan administration."

various native leaders. A keen and qualified observer has observed that a reference to the Sermon on the Mount would, probably, be better understood and appreciated when used in an assemblage of educated people in India than it would in a similar assembly in England.

This, and many other similar features, show how thoroughly the ideals of Christian education have penetrated the mind of the Indian people.

The whole position calls for a steady, patient, brotherly and continuous presentation of the claims of our Lord, that He may be apprehended and accepted not alone as the Teacher of the greatest of all principles relating to human conduct, but as "the Way, the Truth and the Life" "by Whom alone men can come unto the Father."

THE DISTRICT OF KANGRA.

There is to be no extension at present in this field beyond the existing area, and the proposal that work be begun in the C.M.S. Mission of Sindh, has not been accepted by the Board.

The local control of the District of Kangra has been brought into conformity with the system obtaining in other Overseas fields of M.S.C.C. and consequently local arrangements as to government and activ-

ities with the number of agents required have been defined.

Rev. Canon Guilford, C.I.E., retired from active service under the C.M.S. and one of the most experienced and highly esteemed missionaries in India, who has been acting for some time as Honorary Secretary-Treasurer of the Mission, engaged on special conditions to join the M.S.C.C. staff for a period of three years,

with possible extension to five years, as the Secretary-Treasurer of the Mission.

The work has been re-grouped as follows:

1. Medical. 2. Educational. 3. Industrial.

The whole work being centred in the two stations of Kangra and Palampur.

Medical Work.

This is of the Zenana character with headquarters and main centre for in-patients at **Kangra**.

At **Palampur**, the Harriet Buchanan Memorial Building, erected by Mr. R. H. Buchanan, of Montreal, being used with his kind permission for other purposes, the Society will erect a new dispensary, using Anglican Forward Movement money.

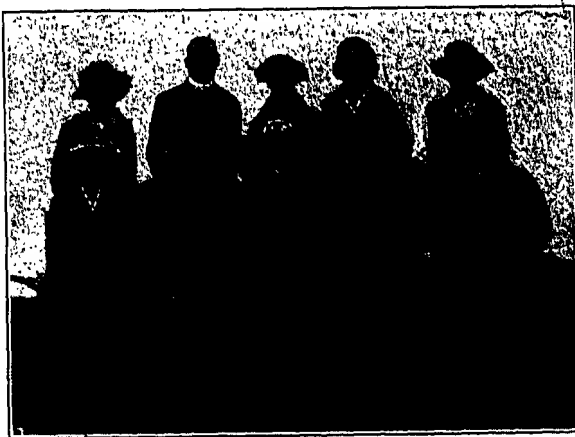
The Leper camp or asylum continues its beneficent work.

Educational.

The headquarters and centre for Girls' Boarding School work is at **Kangra**.

The same work for boys is at **Palampur**.

Here the Boys' High School, with the new Dispensary is to be known as "The Harriet Buchanan High School and



At Kangra, India.—Top row: Left to right—Mrs. Ford, Rev. D. M. Rose, Mrs. Rose, Miss Hodson, Miss De Blois. Second row—Miss Jackson, Hon. F. M. Macnaghten, Canon E. Guilford, Mrs. Guilford, Rev. F. S. Ford. Third row—Margaret Rose, Peter Ford, Kathleen Ford.

Medical Mission".

Here also the Girls' Primary Day School for the hill children is doing excellent work.

Industrial.

In connection with the Girls' Day School at Palampur, knitting is taught and other handcrafts.

At Palampur also is centred the Industrial School work under Rev. F. S. Ford, for boys of the Criminal Tribes.

The establishment by Rev. D. M. Rose of agricultural and farm demonstration work in connection with Palampur is still under favourable consideration.

On assuming charge of the Mission, Canon Guilford writes, in part, of a visit to **Kangra**:

"At Kangra we find a veritable hive of busy industry. The medical work there carried on by the Hon. F. M. Macnaghten and



Our Mission Church at Kangra, India.

Miss Abdulla as her able assistant, is making its influence felt throughout the whole Valley and in regions beyond. We spent 4 delightful days there including a Sunday, and our hearts were thrilled by all that we witnessed. Miss Macnaghten kindly invited the lawyers and leading men of the place to meet us over a friendly cup of tea, and we could see what a hold the Mission had obtained over these high caste friends. This is not to be wondered at, when the workers there answer to their calls for help by night and day.



Girls' Boarding School, Kangra.

In the Girls' Boarding School under the



*Itinerating—Miss Hague giving medicine to some Hill
Shepherds.*

Principalship of Miss De Blois, the M.S.C.C. has a model institution; in all our 42 years of experience we have never seen anything to excel it in efficiency. It promises well for the mothers of the future in the Church in the Valley.

The congregation who met us in the Church on Sunday morning was a delightful one to behold. Keen and bright, and ready to find their places in the Bible referred to in the Sermon. My subject of discourse was that of Prayer.

'We had the privilege of witnessing at the Service the baptism of a bright young woman, the fruit of the work in the Hospital.'

Again, at a later date, Canon Guilford wrote:—



Some faces seen in Kangra.

"Last week my wife and I went over to Kangra on Wednesday morning to hold services there during the rest of Passion Week, while I left Mr. Ford and Mr. Rose to conduct the services here. At Kangra we had a very uplifting time and a number of non-Christians attended the services we held twice daily. Both Christians and non-Christians seemed greatly impressed by the wonderful story of the Passion, the Death and the Resurrection of our Blessed Lord. The girls of the school had most tastefully decorated the Church on Easter day, and the services on that day were of a very joyful nature.

The Evangelistic work in the town and surrounding villages needs to be developed,

and real evangelists whose joy will be to itinerate over the whole country side, and to preach Christ Crucified as the Hope of the world, is our greatest need in this Mission. Are there not young and ardent spirits with the gift of languages, and a passionate ardor for souls who will come out and supply this need?

At **Palampur**, the other station of this Mission, there is much work going on.

Here is the newly established **High School**, which promises well for the future. **The Industrial Home** for the Boys of the Criminal Tribes, where they are spinning and weaving excellent towels, dusters, and homespun cotton sheets; and the **Leper Asylum** with its 41 inmates, all under the direction of Mr. Ford.

For some months past Miss Hodson has been carrying on a most useful **medical** work here. She has had between 50 and 60 patients daily. Unfortunately she had to leave the work, and go for a course of 5 months' language study, but we are hoping to welcome her back in the autumn, when we trust her eyes will be



Boys' High School, Palampur.

gladdened by seeing the newly built Dispensary finished and in full swing. In the meantime we are to welcome, shortly an Indian lady Doctor to carry on the work.

Last but not least there is the nice little work which Miss Hague has built up with much patience and perseverance. A pretty little School House for girls in the midst of springing corn fields well equipped with most of the necessities for a **Lower Primary School** is a pleasure to walk to and inspect, and it is wonderful that now these very backward and shy hill people are allowing their children to come to this school.

She has also developed a beautiful industry for knitting stockings and socks, which supplies work for some poor women, and is a standing memorial of her faith, courage and industry."

Of the opening of the **High School**, the Rev. F. S. Ford wrote:—

"I am able to report that the High School opened last week (April 1923). There are a few more than thirty boys so far in the School and some more have still to come in." (later) "There are now (June) forty boys, it is possible that next year we may be asked to take in nearly a hundred boys. It is worth noting that boys have come to us not only from the Palampur Middle School but from every part of the Kangra District, including places like Kangra and Dharmsala, where there are High Schools already."

The Criminal Tribes Boys' Industrial School. Palampur.

By Rev. F. S. Ford.

"Criminal Tribes" is what the Government calls these people. Wandering basket makers, snake charmers, jugglers, petty thieves. They belong to various migratory tribes all more or less inter-related and the name the Government has selected for the whole lot is "Criminal Tribes." Perhaps we



A group of members of a "Criminal Tribe" who previously lived entirely by crime, theft and begging—Have now been made to work in tea gardens near the Mission house at Palampur. They are quite different in appearance from Kangra people and are probably remnants of Aboriginies of that district.

would call them "Gypsies" in the West. They proved such a nuisance to the public and, what perhaps counted more, to the Police, that the Government about four years ago formed a distinct Department to deal with them, and to devise methods of, if possible, reforming them. The object being to absorb them into the general

populace gradually. They are thus nowa-days registered and restricted in their movements. Some are under supervision in Industrial Settlements. There is such a Settlement on a Tea Garden about eight miles from here in which are about six hundred of these people engaged as Tea Garden coolies. Twenty-five of the boys of that Tribe have been committed to our charge by Government and we are asked:—

(a) to teach them to read and write, (b) to teach them a trade, and (c) to teach them to become honest citizens.

The Government has hitherto borne the whole of the cost of this School although we have had absolute control. Our first work is to reform the boys. We only know of one way of doing that and that is to "introduce" them, if I may use the word, to the Master. The Spirit of Christ alone can reform man or boy. Let a boy **know** Christ and the result must follow. I think we may question whether anyone ever really knew and understood the mind and the heart and the sweet presence of the Master who would not gladly "leave all" and follow Him. Aye, even leave the delights of petty thieving and catching snakes and jackals. Well, that is what we believed anyway and we had a chance of putting it to the test. We put the "Hero" Jesus before these boys and watched them turn to Him as a tender plant turns to the Sun. Before they came to us the boys had never heard the name of Jesus. They probably did not believe that such a thing as a pure and simple man existed. Their heroes and their people's were famous dacoits and jail-breakers, not saints.

Of the **Industrial School** at Palampur, for the Boys of the **Criminal Tribes**, one of the two leading newspapers of India, the "Pioneer", published at Allahabad, printed this editorial:—

"Commenting on the Report relating to the administration of Criminal Tribes in the Province last year, the Inspector General of Police in the Punjab expresses the opinion that the reformation of these

tribes is most likely to be effected through the careful treatment and training of the children, and he would like to see more institutions of the nature of the PALAMPUR WEAVING SCHOOL. Here boys are being taught cotton and wool weaving and are also receiving an elementary literary education. At the end of last year, all the boys could spin and half of them could work looms. The experiment is the only one that has been made in the Province so far, of separating children belonging to the Criminal Tribes from their parents for the purpose of their education, literary, technical and moral. Separation in this case, apparently, can cause little hardship, as the parents are all inmates of a settlement only eight miles away and their children visit them once or twice a month. The Inspector General thinks more attention is required to the education of the children generally, and he regards it as very regrettable that lack of money should hamper the saving of such children at an early age when they are most easily influenced."



Our little temporary Church at Palampur.

The Maple Leaf Hospital—Kangra.

Honorable Florence Macnaghten, and Miss Abdulla (doctor), in charge.

Miss Duhlai Bai—compounder.

In the year 1923, many weary steps have been turned towards the hospital at Kangra, and our missionary in charge there, Hon. Florence Macnaghten writes of those who have been cared for as follows:

"The numbers have continued to go steadily up. Last year there were —Out-patients—20,816; In-patients—297; Maternities 58; visits paid to give aid—302;

Totalling 21,473 patients; 195 operations were performed.

Some of our patients come long distances. One woman suffering from malaria and spleen, walked 350 miles with her husband, because pilgrims going down country from here had told them of our hospital. She left us cured and the husband took away a copy of the New Testament with him.

"We have trained six women as midwives this year—(four of them Christians and two Hindu), they were able to take the Government certificates.

One of the Hindu midwives is working in Nurpur 36 miles from here on the main road to Pathankote, and the other Hindu who has been with us for a year and a half is attached to our Hospital and is a very useful woman. She does the outdoor simple midwifery and works in Hospital and Dispensary. She has a very nice gentle disposition and is, we believe, a Christian at heart. She was for a time doing a little teaching in the Girls' School, and was then first struck by the Christian prayers and teaching. Then in the Hospital she has come



Miss Macnaghten bidding a departing patient God speed.

more constantly in touch with us and the Christian nurses, until the Word has sunk in and brought forth fruit. She comes to our daily nurses' prayers, and for the last five or six months has taken part in the prayer meeting we have on Saturday mornings. Her husband is alive and she feels she should not leave him, so is not baptized yet, but she is hoping he and her only son, a boy of 20 may both come to a saving knowledge of the Truth. There is still one more patient we would mention, a woman who came to us in July very ill, having been turned out of her home by her husband and cruelly treated by him because she had no child. She is getting strong now and is learning to do a little work in the Hospital. She has become an enquirer and is being prepared for baptism. There is much we could write about other patients and their friends.

There have been such evidences of the turning of hearts to Christ among the patients, that Miss Macnaghten speaking of it, closes with the words,

"O bless our God—make the voice of His praise to be heard." And those who have given to this work and prayed for its success during the years will join in this praise and thanksgiving.



Midwives at the Maple Leaf Hospital.

REV. CANON GOULD IN HONAN.



Members of the Honan Parliament who entertained the General Secretary M. S. C. C. at a luncheon on his recent visit to China, in recognition of the service rendered by the Canadian Church during the Famine of 1922 for the suffering people of that Province. This is explained in the Chinese sign. In the picture the Deputy Speaker is sitting between the Bishop and Canon Gould, and the Rev. G. E. Simmons is on Canon Gould's left. Young relatives of several of these officials are attending St. Mary's and St. Andrew's Schools, Kaifeng.

THE DIOCESE IN HONAN—CHINA.

"I was very much encouraged by what I saw of the development, conditions and progress of this work. Bishop White is to be very heartily congratulated upon the success which has attended the development of the broad and statesmanlike lines of his missionary policy. I was particularly impressed with the following features of the work taken in the order with which I came into contact with them.

The Village work based on the station of Cheng Chow, in the district under the charge of the Rev. G. A. Andrew.

Cheng Chow is North and West of Kaifeng and is perhaps destined to be an even more important centre than the city of Kaifeng. It is the junction point of the great trunk line of railway running from Hankow North to Peking, with the railway which, when completed, will traverse the great central plain of China Southwards of the Yellow River from the sea to its most Westerly limits. In all probability Cheng Chow will, in the near future, be declared an "open port," that is foreigners will be permitted to reside and carry on their business within the city.

The Christmas service at Cheng Chow was held on Sunday morning, December 23rd.

On arrival at the station I was met by a representative company of the local Christians, headed by the school boys, with their fife and drum band, from certain of the villages some miles distant. These boys. I was told, in their desire to be on hand in good time, had arrived at the station shortly after daylight to meet my train, which was due at about 10 o'clock.

The congregation, and particularly the band of communicants, was of the greatest interest. One old village woman, with bound feet, may be quoted as an example. She came that morning from a village 40

Li distant (there are 3 Li to one English mile) her mode of conveyance probably being a wheel barrow.

I noticed four well dressed village men who came into the vestry to speak to Mr. Andrew, and was informed that these four men had come for the last 7 or 8 months, from their distant villages, regularly every Sunday to attend the service and every



Ready for the Christmas service in a courtyard at Cheng Chow.

Sunday they also presented their question and request,—“When are you going to be able to open up work in our village?” An interesting feature of the village work is the “summer school” held for the instruction of converts. Last summer this school numbered 80. They resided in the Mission

Compound for a period of one week, inclusive of the two Sundays. They organized themselves under a catering committee, and observed a definite daily routine of worship and instruction. The cost and scale of Chinese living may be judged by the fact that the Summer Schools Committee found it possible to make ends meet for the period, in the catering department, by a per capita charge of 80 cents, that is 40 cents in Canadian money.

Village Work in Honan.
The upper picture is of the Christians at Yucheng after service—January, 1924. In the middle picture is the congregation at Hsiayi. In the lower picture the Christians at Suichow are seen standing by their Church in course of erection.



On Christmas morning I preached, by interpretation, in Trinity Church, Kaifeng, to a crowded congregation of at least 900 people. I was told that large numbers were unable to gain admission. It is probably quite within the mark to say

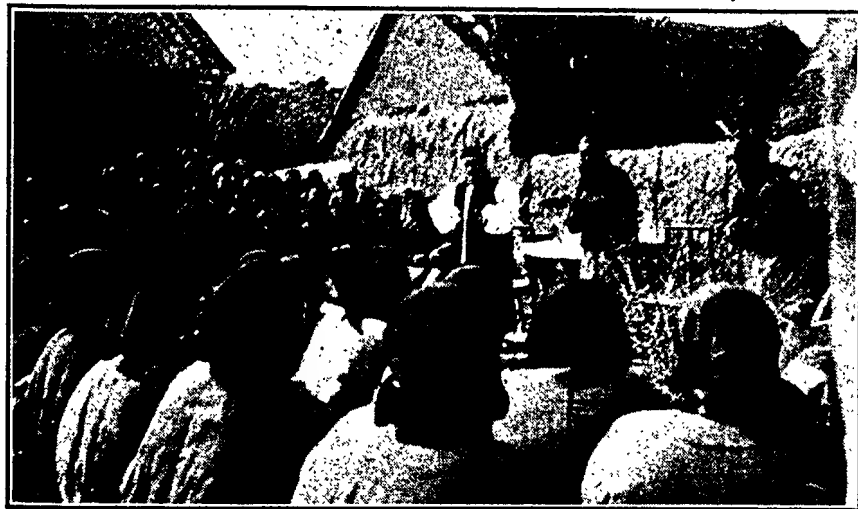
that if all who wished to attend had been able to enter the building my congregation would have numbered at least 1,200 souls. This in spite of the fact that, most unfortunately, the carriage of the heavy bell in the Church tower had, the day before, broken down, and the Chinese who are dependent upon its call at the hours of public worship were deprived on Christmas morning of its aid to their very hazy general notions of time,



*Inside the Church at Yucheng.
Confirmation group of 28 men prepared by the Chinese Catechist.*

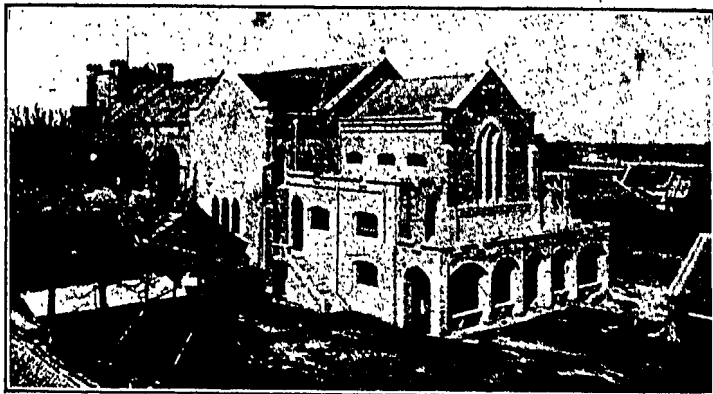
and its reminder that the day in question was a great feast day for the Christians. I

was interested particularly in the fact that the members of all Christian bodies on the great feast day assembled after the morning service and partook of a common meal; thus reviving, to a certain extent, the ancient Agape. When Bishop White's plans are completed **Trinity Church** will be the centre of a very complete system of missionary and social



*Confirmation service in a courtyard, (Church quarters too small), in Hweiting.
Women candidates in front.*

service work. The additional equipment necessary will be mentioned in detail under the heading of the "Recommendations". I can conceive of no more urgent matter in the whole of our Fields Overseas than the speedy completion of this equipment.



Trinity Cathedral—Kaifeng.



Some of our Missionaries in Honan. Top Row—Mr. Hinckley, Mr. Lewis. Second Row—Miss Robins, Miss Watts, Miss Jones, Mrs. Lewis, Miss Jenkins, Miss Clarke, Mrs. Simmons. Bottom Row—Rev. G. A. Andrew, Bishop White, Rev. G. E. Simmons.



The Boy Scouts—No. 3 Kaifeng Troop.

In the Parish buildings of the pro-Cathedral, Kaifeng, have been held many important general gatherings for organizing welfare work, both in the city and province. Here the Provincial Red Cross, the Provincial Health Department, the Association for Famine Prevention, the Provincial Anti-opium Association, the Boy Scouts and other such good works for improving social conditions in the Province have been started.



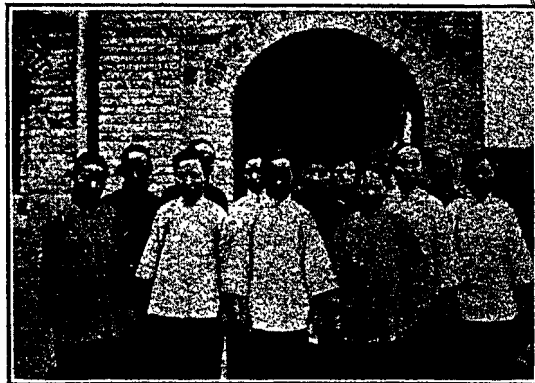
At the Women's Boarding School—Kaifeng.

The Women's Boarding School, Kaifeng, is for the wives of catechists, evangelists and teachers of the Diocese who, ignorant and illiterate, enter the school for what time they can give, leaving their home cares in the hands of women relatives in their absence. They study the Bible, Prayer Book, Reading, Hygiene, Arithmetic, Geography, etc., and thus fit themselves to help their husbands in the work of the Church. Some study to become Bible-women and others interested in Christianity come to gain a better knowledge of it.

Mrs. Simmons is the Principal of this school, which she carries on with the aid of Chinese girl helpers. She writes: — "There are forty students this Autumn, and just now they are giving themselves much to prayer for their country."



"Inquirers" at Kaifeng—Bishop White and Rev. G. E. Simmons standing behind.



A Baptism Class. Women's Day School, Kaifeng. Conducted in the City by Miss Watts and other ladies of the Mission.

St. Mary's Hall continues its most excellent work for girls. I was present at the opening of the very fine extension wing provided by the W.A., and also at the Confirmation of a large class of candidates.

In St. Mary's Hall, the course of study has been changed to the new Government course, adopted by the majority of schools in China and a new High School Dept. has been added in which are 16 girls.

This has added to the usefulness and opportunity of the school in the Province.

The majority of the girls pay in full for their food, and some pay a small tuition fee as well. There are 104 boarders and 20 day pupils besides the Kindergarten.

Nine out of ten teachers have been pupils in the school and others teach in Bible Classes in the city work.

St. Andrew's College for boys is a magnificent institution. It has now 380 students on the roll. In this connection it should be remembered that,



St. Mary's Hall, Kaifeng, looking West.



*St. Andrew's College and Grounds, Kaifeng.
Showing new wing built with Forward Movement money.*

in China, the term "boy" is used to denote the male of almost any age, and that a considerable number at least of the "boys" in St. Andrew's College are married men. I esteemed it a very great privilege to take part in the baptism of 35 boys of the College, who, after careful examination, had been selected by the Rev. G.E. Simmons from

a class of 50 Catechumens. The following statement shows in an illuminating manner the influence of the teaching and atmosphere of the school upon the students. It was prepared for me by the Principal, the Rev. G. E. Simmons:—

"Our new class-room was completed just a few days before the opening of the Spring term. For the first term of this year we received 310 pupils. It was in many

ways a very trying term for we had nearly 100 pupils more than the previous and had to receive them in a building very inadequately equipped for the work, just from the fact that we were not permitted to get in as early as we would have liked.

For the second term of the year we have had just over 380 pupils in classes, and notwithstanding this fine registration we had to refuse fully 100 boys who were anxious to come to us.

These 380 boys were enrolled as follows:—

Graduating Class	18;	of these	18	were Christians	
Class 2	21;	of these	18	"	"
Class 3	27;	of these	16	"	"
Class 4 A sec.	42;	of these	22	"	"
Class 4 B	36;	of these	8	"	" (mainly new boys)
Class 5 A	31;	of these	20	"	"
Class 5 B	39;	of these	10	"	"
Class 5 C	40;	of these	5	"	" (mainly new boys)
Class 6 A	54;	of these	2	"	" (from other schools)
Class 6 B	52;	of these	0	"	" (all non-Christian)
<hr/>		380;	of these	119	were Christians.

Of the remaining non-Christian boys 56 will become Catechumens to-morrow, making in all 175 of the pupils who are either full Christian boys or are definitely pledged to seek baptism after one more term's intensive study of the Bible and an attempt to square life to the ideal of the things studied.

Together with the masters there are 68 communicants in the school.

In connection with St. Andrew's there is a boys' day school, having 33 primary school pupils, who receive from the St. Andrew's Christian boys definite instruction in Christianity. Thus in this compound we have at present 413 pupils who are all under Christian instruction.

For this year the students have paid in tuition fees, the comparatively large sum

of \$8,280 as well as boarding fees of \$12,000. In chapel offerings thus far in the year we have received \$120, but we are assessed by the standing committees of the Diocese for the sum of \$150, which we will make up before the end of the term."

No boys are baptized without the full consent of the parents. The school, with the exception of the stipends and allowances of the foreign missionaries on the staff is now entirely self supporting.

From this school about five hundred young men have already gone out into the Government offices and business life of the Province. Qualified by their education and connections to fill positions of usefulness and importance, who can estimate the effect of their influence for the cause of Christ in the life of the Province of Honan.



St. Andrew's School, Kaifeng. Dec. 26th., 1923.

This group of boys was baptized while the General Secretary was visiting Honan. The gold medal student—Chang Tsung, is directly behind Canon Gould. The former gold medalist—Wang Pao Hsion, B.A., now Dean of St. Andrew's, is on Canon Gould's right. The gold medal is presented by Canon Gould for being best all round boy in character, athletics, etc. The winner is selected by his school fellows.

Kweiteh.

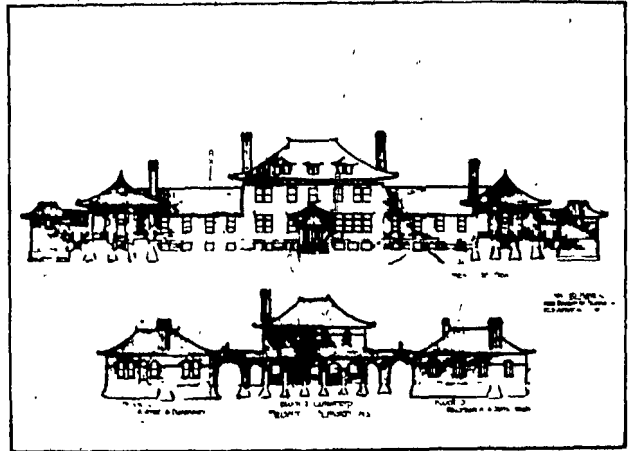


Rev. Mr. Chou (Joe) the first Honanese Christian to be ordained priest in the Diocese of Honan. He is one of the first four men who were baptized in our Church there. He is now in charge of the Kweiteh City Church and much beloved.



The buildings and equipment of St. Paul's/Hospital, at Kweiteh, exceeded my most sanguine expectations. The depth of gratitude of the Missionary Society to those who have provided this institution cannot be adequately expressed in words. The Society is also under a very deep debt of gratitude to Dr. E. Andreassen who has superintended

the work of the building, opening, and conduct of the hospital, under an agreement between the M.S.C.C. and the local Lutheran Missionary Society. It would have been impossible to find a man with a more varied equipment, a greater energy, or a fuller devotion, than Dr. Andreassen. He is a perfect genius from the mechanical standpoint and also, as his work has already shown, a surgeon of outstanding merit and initiative. As an illustration of the former I may say that when the operating and accessory rooms, with their intricate equipment for steam sterilizing, etc. were in course of erection, Dr. Andreassen cut and threaded, with his own hands, all the iron pipe needed, and as soon as the building operations were complete placed the same into position. Dr. Rowswell will take charge next September, and the Society should, in my opinion, show its deep appreciation of Dr. Andreassen's work by asking him to accept, as an honorarium, say \$250, gold. /



A sketch of St. Paul's Hospital at Kweitech, showing the outpatients' departments for men and women, and the main building with men's and women's wards, and accommodation for nurses in training and for the staff.

Enclosed in its own grounds by a wall and with trees about it this is a fine block of buildings. It is situated outside the populous City of Kweitech, and is accessible to hundreds of surrounding towns and villages.

St. Paul's Hospital was opened on May 2nd., and, since then it has had 200 in-patients, with a total patient list of 2,000; 80 operations have been done under general anaesthesia, and there have been 6 maternities. The hospital, through its private rooms has also already conferred the greatest benefits upon the members of the foreign community, missionary and otherwise. The period covered by these statistics, it must be remembered, is the period of organization, and assembling of the staff, and merely represents the hospital as getting into its stride. The figures given will in the future be trebled or quadrupled. It must be taken as indicative merely of the extent of the work which will be done when our staff is increased to the needed number, and have all become equipped with the necessary know-



The Middle School, Kweitech, established for the special purpose of training Chinese young men and boys for work in the Diocese of Honan. There are a hundred students in residence. Rev. A. J. Williams, B.D., is the Principal.

ledge of the language.

On the medical side we must have 4 doctors, 2 men and 2 women; of these we now have 3 doctors, Dr. Rowswell, on the men's side, and Dr. Travis, and Dr. Shaw, on the women's side. The nursing staff must also be increased by three members, one of which should be qualified as a dispenser and laboratory technician.

The Kweitch district is one of the most densely populated of the agricultural areas in China. Its people, among other diseases are afflicted in large numbers by Kala Azar, a parasitic blood disease, endemic in wide areas from Egypt to North-Eastern China. Kala Azar is treated by injections of solutions of Antimony. The treatment requires that the patients should be under continued observation, but does not require

that they should be under a full in-patient regime. The large number of patients prohibits their reception into the regular wards of the hospital, since their admission would, of necessity, exclude urgent surgical and other cases. An immediate object of the Missionary Society must be to build a hostel for Kala Azar patients, on the piece of ground already secured across the road from the hospital.

The hospital stands on part of a very fine Mission site of about 25 acres in extent. On another part of this large area is found the fine building of the Middle School; also the two Missionary residences already erected, one of the latter being the W.A. residence occupied in the interim by Dr. Andreassen. The area will also provide sufficient

ground for Mr. Lewis to carry on his agricultural experiments and demonstrations for the benefit of the general agricultural population, and, in particular, for the instruction of the students of the Middle School. I was much concerned over the fact that the very valuable properties already erected on this area, including St. Paul's Hospital, are lighted by the very insufficient and dangerous method of petroleum lamps. The remedying of this condition of affairs I considered of



China—Staff of St. Paul's Hospital, Kweitch—Honan. First Row—Dr. Travis, Dr. Shaw. Second Row—Dr. Andreassen, Dr. Chang, Miss Peters. Back Row—Miss Naisbett and Miss Rapson in front with Mr. Wang (medical student), at her right. At Right—Chinese nurses in training. At Left—Male nurses in training. Dr. and Mrs. Rowswell have arrived since this picture was taken.

such urgent importance that I assumed responsibility for empowering Bishop White to proceed at once with the installation of an electric lighting plant, sufficient to serve all the buildings in the compound.

The Diocesan Middle School at Kweitch is a thriving institution under the direction of Rev. A. J. Williams. The

students are Christian boys and young men, 100 being in attendance and preparing themselves for missionary service. This school it is expected, will provide the Catechists, teachers and candidates for the Ministry, through whom it is the Bishop's prayerful hope, the Diocese of Honan may be, with God's favour, evangelized in our own day and generation."

Statistics for the Diocese of Honan, China; for the Year 1923.

1. Foreign Staff.

Male—Bishop 1, Clergy 5, Teachers 2, Doctor 1, Total 9.

Female—Married women 8, Doctors 2, Nurses 4, Teachers 3, Evangelists 4, Total 21. Total 30.

Other foreign workers not members of the Mission, 2. Total foreign staff 32.

11. Chinese Staff.

Male—Clergy 4, Catechists 9, Readers 4, Assistant Readers 6, Colporteurs 2, Doctor 1, Nurse 1, Probationary Nurses 6, Christian Teachers 71, Non-Christian Teachers 15, Total men 119.

Female—Bible Women 10, Doctor 1, Nurse 1, Christian Teachers 31, Non-Christian Teachers 3, Probationary Nurses 5, Total women 51. Total Chinese staff 170.

111. Condition of the Church.

Stations 2, Out-stations 11, Communi-

cants, men 299, women 113, Total 412, Unconfirmed baptized, M. 325, W. 186, Total 511, Catechumens, M. 542, W. 217, Total 759, Total Christian Constituency, 1682.

During the past year there have been 259 baptisms and 94 confirmations.

Sunday Schools, 32, S.S. Teachers 113. Sunday School pupils, M. 1647, F. 696, Total 2,343.

Educational Work.

Kindergarten 1, Pupils 20, Lower primary schools, 30, Pupils 1,394 (500 female), Higher primary schools, 10, Pupils 373 (41 female), Middle Schools, 3, Pupils 334 (16 female), Orphanage 1, male orphans, 68, Other sundry schools 12, Pupils 377 (94 female), Total 2,546 (651 female); Total Boarding pupils, Male 536, Female 156.

Medical Work.

Hospital 1, Beds 60, Dispensary 1.

THE DIOCESE IN MID-JAPAN.



*In this group of our Missionaries in Mid-Japan are seen—left to right—
Front Row—Miss Archer, Miss Bessie Hamilton, Miss Horobin, Rev. H. H. Corey.
Second Row—Rev. P. S. C. Powles, Miss Makeham, Mrs. Hamilton, the Bishop,
Mrs. Waller.*

** Standing are—Rev. V. C. Spencer, Miss Trent, Miss Bowman, Mrs. Powles, Miss Cooke, Miss Clench, Miss Hawkins, Miss Hamilton, Miss Shore, Rev. J. Cooper Robinson.*

Reviewing the **state of the Church** in the Canadian Missionary Diocese of Mid-Japan, the following table is given, and comparison is made between these statistics and those of the Sei Kokwai (the Holy Catholic Church of Japan), showing that the Diocese has equalled and in certain points surpassed the general progress made throughout that entire Field.

The staff in Mid-Japan has increased from 25 to 28. While the total of workers in Japan has decreased from 238 in 1913 to 216 in 1922.

The male staff in Mid-Japan has remain-

ed stationary at 9, the female staff has increased from 16 to 19.

The baptised have increased from 1,187 to 1,857. Communicants from 579 to 831. The contributions from \$2,253 to \$10,380.

The marked and satisfactory feature found in all reports in the increase in contributions, indicates an encouraging and progressive development of the spirit and practice of self-support in the Japanese Church.

The records of the two new Japanese Dioceses of Tokyo and Osaka, during the next few years, will be of the greatest interest and importance.

The shrinkage in the number of Japanese agents is accounted for through a shortage of "suitable men for the ministry," this shortage is accounted for by the same general causes as obtain at home.

In the case of the Diocese in Mid-Japan we have the rather curious position of a decrease in the total number of Japanese agents, accompanied by large increase in the number of those ordained. The ordained agents on the Japanese staff of the Diocese in Mid-Japan have increased in number from 2 to 15, there being at present 6 priests and 9 deacons; of the latter 2 are to be soon advanced to the Priesthood.

Priests—Rev. P. G. Kawai, Rev. J. I. Mizuno, Rev. C. Shinozuka, Rev. S. Soga, Rev. T. Murakata, Rev. P. Y. Hirose.

Deacons—Rev. S. Fujimatsu, Rev. K. Onishi, Rev. H. Ono, Rev. M. Ogura, Rev. Fusataro Nakasawa, Rev. Naosaka Okubo,

Rev. T. Kodain.

There are sixteen lay workers.

A recent report from Japan brings us news of the Japanese staff, that three were Ordained to the priesthood and were put in charge of congregations during the past year.

Rev. H. Ono at Nagano.

Rev. N. Okubo at Gifu.

Rev. — Waku at St. Peter's, Nagoya.

Mr. Hirose who has been pastor at St. James, Nagoya, has been allowed two years' leave of absence to attend College in Vancouver.

Two of our young men are attending Divinity College at Tokyo, two have been taken on during the year as probationers to work with foreign members of the staff, and three have recently commenced as Catechists.

State of the Church in the Diocese in Mid-Japan.

1913. Workers Canada. Japan	Christians (baptized)	Communic. on roll	Communic. within year	Cate- chumens	Baptized in year	Confirmed in year	Churches & Preaching Halls	Sunday Schools	Scholars in same	Schools	Scholars in same
25 30 Ladies—16 Men—9	1,187	579	483	85	126	97	25	40	2,711	7	183
1922. 28 26 Ladies—19 Men—9	1,857	831	605		138	143	49	51	2,863	10	342

Contributions of Christians, 1913—Yen 2,253.

Contributions of Christians, 1922—Yen 10,380.44.

N.B.—Of the 16 Canadian lady workers in 1913, 6 were wives of missionaries.

" " 19 " " " " 1922, 7 " " " " " "



Paul Banno, a Japanese boy, who became a clergyman of the Church, is now working in the Northern part of the Diocese of Mid-Japan.



Rev. T. Murakata conducting the Christmas Service at Owari-Ichinimoya.

Rev. K. Onishi served in the Japanese Army during the war with Russia, became a convert to Christianity, was ordained, and is now pastor of the little Christian community at Tahara, and other centres of that district in the Southern part of our Canadian Diocese in Mid-Japan.

There is no Church at Tahara, and services for the small congregation are held in a rented house. There are various meetings, preachings and services, and as there are some large factories in which many Koreans are employed, Mr. Onishi is conducting a regular and well attended class of these people for Bible instruction, of which the group, in the picture below, is a photograph.



On the right is seen a party of the Tahara Congregation gathered to bid farewell to their Pastor, Rev. Kawaguchi, standing third from left, on his leaving to take charge of the Church of the Ascension, Toyohashi.



The picture below received at the M.S. C.C. office two years ago from Rev. R. M. Millman of Mid-Japan, was sent to him with the request for some news of the individuals in the group, and his reply is as follows:—

“Just because it is two years’ old, there are some interesting things to

tell about this picture. These young men, whom you see here (that means all except two, the Missionary and the Pastor, old fellows, easily distinguished) have developed since then, spiritually, and we are in close touch with them all.



“The young man in the centre, to whom we were saying goodbye at the time the photo was taken, went Far North, to Saghalien, where he continued to work at his religion by opening a Sunday School, and together with an-

other young man, to hold prayer meetings for older people. I am in touch with him by letter, and he is an absent member of our Junior Chapter of the Brotherhood of St. Andrew.

"The boy second from the right in the front row (as you look at the picture) is a good speaker, and during these two years has learned to preach on the roadside and in the busy city streets. He cannot do it often except on Sundays, as he is putting himself through the Middle School, (like our collegiate institute).

"The tall boy standing behind the Pastor has been baptized and confirmed. He lost everything in the Tokyo earthquake and fire. Then after a long illness he is now more in earnest than ever before.

"The young men first and fourth from



Summer School Group.

Left to right—Rev. H. H. Corey, Mrs. Waller, four Japanese workers, Miss Spencer, Miss Archer and Rev. H. Ono, in charge of the Church at Nagano.

the left in the back row have written on some Bible examinations and have done very well. The middle one in the back row comes to Church. He needs your prayers that he may progress further.

These points may serve to show that the Holy Spirit is working silently, but surely in the hearts of young men over here in Japan."

Three Summer schools were held during the year attended by both foreign and Japanese workers. At the one held at Nazawa in May, 40 were present. There were devotional



In the Gifu Blind School—Mid-Japan.



A Bible Class in Mid-Japan.

Rev. H. Corey in front row, to his left, Rev. Takewo Murakata. The inset picture is of two absentee members of this class which was conducted by Mr. Corey at Owari-Ichinimova. Though meeting faithfully every week for two hours' Bible study, and also attending the Church Services, none of this class are baptized. They belong to the merchant class, and it is extremely difficult for shop-keepers to break with the local heathen shrines and temples.

Long after they cease to believe in them they continue to support them, and so long as they do this they cannot offer themselves for the Catechumenate.

Members of the Church at home should remember in their prayers how beset with obstacles of set conventions are the ways of those who would follow Christ in this country.



A W.A. meeting in Mid-Japan

Interesting news comes of the work of the W.A. in Mid-Japan, of which Mrs. Hirose is the Diocesan President. They support their own missionary in Formosa and bales are sent out to the work there.

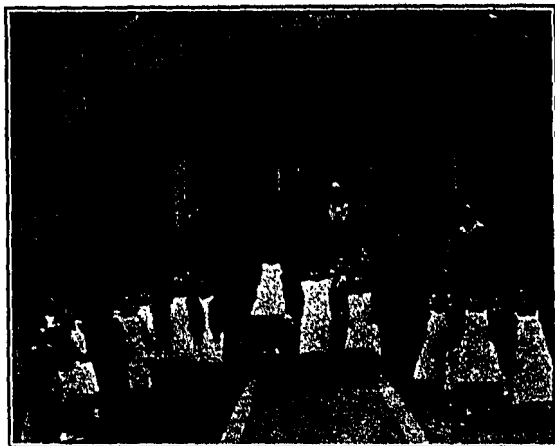
Miss Trent says: "The women's societies in Japan carry on many activities, both for the Church and the community, and give convincing proof of the ability of Japanese women. As might be expected, Christians take the lead in every kind of philanthropic work, and we may confidently expect great developments along this line, which so well suits the genius of Japanese women".

addresses, papers and discussions on matters in connection with the work of the Mission.

There were two other very helpful gatherings, one in the North and one in the South, for the wives of our Japanese workers.

Rev. J. G. Waller reports a new building for Church purposes erected at Inariyama, and hopes later to open a kindergarten there. Dr. Robinson reports seventy children enrolled at the kindergarten at Gifu, and also says of the Gifu Blind School, that the 30th. anniversary of its founding was recently celebrated. The institution now has Government recognition as the official School for Blind for the Province. As this recognition does not in any way interfere with the Christian character of the Institution, and as the staff is largely made up of Christian men and women, it is felt that this linking-up with the local authorities is an important step in the work of the Mission.

Twelve young Japanese women are tak-



Miss Bowman and Miss Moss with a kindergarten group in Mid-Japan.

ing Kindergarten training under Miss Bowman, who is also preparing them to take charge of mothers' meetings, which are held for the mothers of Kindergarten children and give good opportunity for friendly contact. She says—"Very gradually



In the picture to the left—Great interest is shown as Mrs. Hamilton prepares for an itinerating trip in 'Henry' the Ford car given her by the Woman's Auxiliary. From this car are distributed many tracts and other literature. When drawn up for street preaching, pictures are hung over its side, and it is a very useful factor in the Missionary Work of the Diocese.

the Church is becoming a centre from which many healthful influences extend to uplift social and family life. As yet, however, the circle of its influence is narrow.

The people are much bound up by convention, and are indifferent, as a rule, to religion, until some great trouble saddens their lives. Even after they have gained comfort and consolation from faith in God, they fear to take the step of becoming baptized Christians.



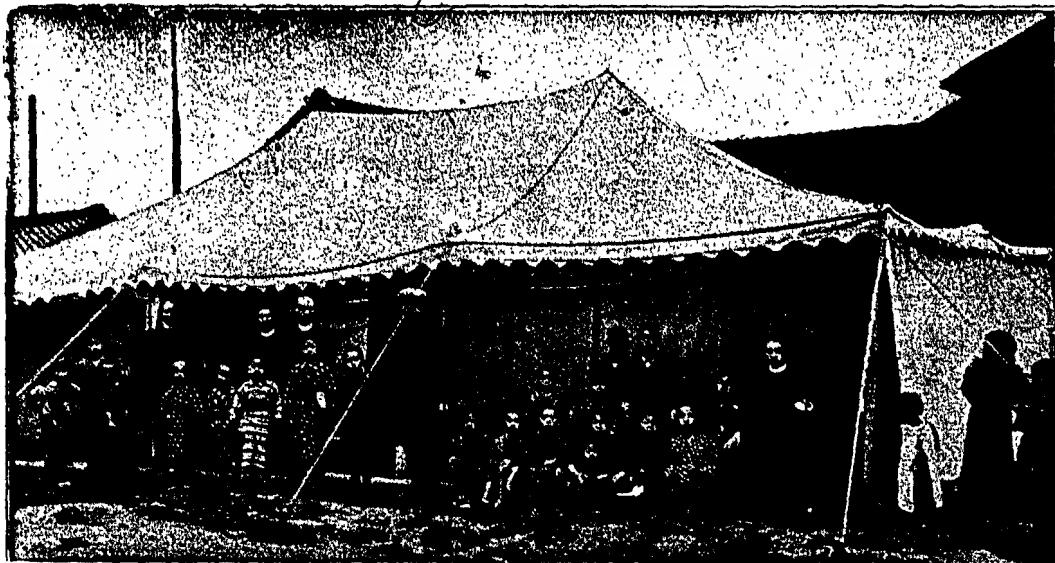
A sick woman seeking help by worshipping a Medicine God.



Miss Archer has well attended meetings for both boys and girls at Owari Ichinomiya. As hundreds of school children pass her house daily; she is finding good opportunity for street preaching and tract distribution.

With the rising generation we hope to see great strides made in Church life. The young people are showing themselves to be alive and glad to devote much of their energy towards helping on the work for God, in the Church, and through philanthropic efforts for foreign peoples.

The joy of seeing the young girls come out as Christians is very great but it brings with it a sense of great responsibility to us who are their sponsors. They have only become children of the Kingdom and their training and environment from the time of that joyful birthday need careful supervision lest their development be arrested. To those who believe in the power of prayer I would ask that intercessions be made for the children of the Kingdom in Japan."



The tent meetings during the Summer in Toyohashi district, are reported as being well attended, Mr. Kimata having shown great ability in carrying them on and holding the attention of these audiences. (See to right). A large number of people gathered to these meetings, and many handed in their names as enquirers.

The task then remains to teach these people week by week, seeking to lead them to a true knowledge of the Saviour.

Rev. J. G. Waller writes:—

"Habit is difficult to break. The Japanese for hundreds of years have been accustomed to swarm to a religious festival—'religious,' though the social or national side is often so prominent that the religion in it is difficult to detect—and so long as it is a festival, they seem to care not an atom whether it is Buddhist or Shinto. When they become Christians it is difficult to get them to attend regularly the usual weekly services, but they will be out in full force at Easter, Christmas, or when there is some special gather-



ing. So our special evangelistic services, our Autumn campaign of nightly meetings last October, were crowded generally to the capacity of the building. A large number of names of non-Christians were given in then, as wishing to join a Bible Class, or to study Christianity. Some of these have

already been received as Catechumens, or candidates for Baptism—but the real, the whole result as indeed of all our work will not be known till the Last Day.”

He also points out that 1923 was an epochal year for Japan, not only in the history of the country but in the annals of the Japanese Christian Church.

“The most disastrous earthquake and fire of history were events, the ultimate effects of which, we can as yet only make hazy guesses about. Will the new Tokyo that arises from the ashes be a better Tokyo? Will it not only have better streets and parks, but also better morals and a better spirit? Seeing how in a few hours, all material things may vanish, will it place a higher value on spiritual wealth? And will the new Yokohama, and the rest of Japan continue to follow Tokyo’s lead? What lessons will Japan learn, what warning take, from this bitter experience?”

“In the Sei Kokwai, our Church in Japan, also, 1923, marked the beginning of an epoch. For the first time, not only in Japan, but in the history of Anglican Missions anywhere, an independent native Church elected in its Synods two native Bishops to be the heads of two independent, self-supporting Dioceses—comprising the two largest cities of Japan. Dr. Motoda to be Bishop of Tokyo and Rev. Y. Naida Bishop of Osaka. Here also we can make only uncertain guesses as to the full result. But one thing is quite clear—more than ever the foreign Missionary in Japan must ‘lead from the rear.’ He must teach, urge, advise, help, proclaim, but do it all without in the least advertising himself. He



St. John's Church, Nagoya, Diocese of Mid-Japan, with the Bishop's House beside it.

must stay in the background of this nationally proud race and work largely through Japanese assistants and, sometimes in appearance at least, under them.”

Bishop Hamilton, in his last report received, says:—

“Two of our foreign staff retired this year, Miss Young, after nearly 27 years of service, and Rev. J. Macqueen Baldwin, after nearly 33 years. The resolution adopted at our Annual Conference expresses the feelings of the whole Mission:—

“We express our deep thankfulness to God for their long years of faithful service in Japan, and the fruits of their labors here, and our keen sense of loss at their departure; and we assure them of our continued affection, and our prayers that they may long enjoy health and happiness in their well-earned rest and future work.”

“I have confirmed 122 already this year, making a total of more than 900 confirmed



Gifu, in Mid-Japan, where our Missionary, Rev. J. Cooper Robinson, D.D., is in charge.

by me in Mid-Japan. Each year there is an increasing number of second generation confirmees, children of Christian parents, baptized as infants. The pendulum is swinging in Japan from the religious indifference of several years to religious interest and inquiry, and this is so all over Japan.

The best selling books this year are those dealing more or less directly with religion.

It is not all interest in Christianity, by any means, but Christianity is getting its share.

Mid-Japan has just finished a Forward Movement extending over the whole Diocese. Special preparation by prayer and otherwise was begun in May and evangelistic meetings began in October, the speakers being all from our own staff. The last meetings were held this week up in the

mountain district behind Toyohashi. More than 300 names have been given in altogether of people wishing to become Christians. How many of these will be ultimately gathered in, time, alone will tell.

Earnest prayer is asked for our workers that they may have wisdom and strength given to them to bring in these new inquirers."

From the General Secretary's Report.

"At the request of the Board of Management, and in virtue of the Commission issued to me by His Grace the Primate, I attended, as the official representative of the Church of England in Canada, the Consecrations of the Rev. J. O. Motoda, PH.D., as Bishop of Tokyo, and the Rev. Y. Naide as Bishop of Osaka. The former service was held on Friday, December 7th.,

in St. Timothy's Church, Tokyo, and the latter on the following Tuesday in Christ Church, Osaka. Both services were dignified and impressive, befitting, as far as circumstances permitted, the importance and historic significance of the occasion.

On account of the sorrow and distress existing in Tokyo, the Consecration of Bishop Motoda was not followed by any gathering of a social order. There was, therefore, no opportunity for the presentation of messages of congratulations and good-will.

The service at Osaka was succeeded by a luncheon in the Osaka Hotel, with about four hundred present, including the Governor of the Prefecture, who is a member of the Greek Orthodox Church, and a representative of the Mayor of Osaka. At this gathering it was my great privilege to endeavour to discharge the Primate's Commission.

"to convey, on our behalf, the hearty greetings of the Church of England in Canada to the Church in Japan, and the assurance of our earnest prayers that God will make the two new Bishops a great blessing to the work of the Church among their fellow countrymen."

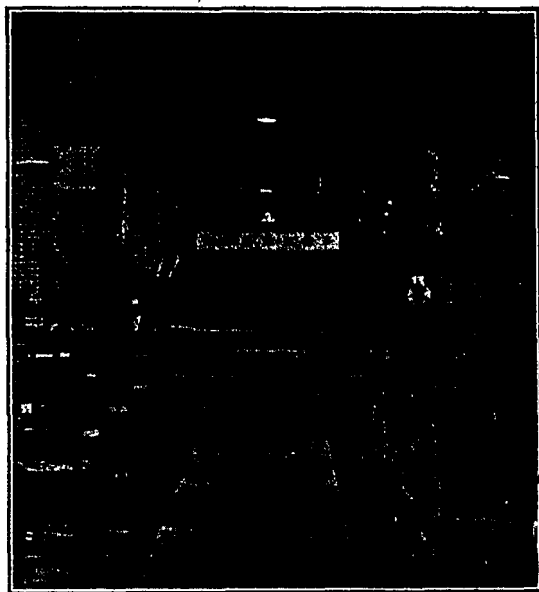
Bishop Naide expressed his appreciation in a letter to the Primate sending me a copy, with covering letter, as follows:—

"Most Reverend Sir:—

I desire to thank you and through you the Church of England in Canada for the interest shown on the occasion of my Consecration to the Episcopate and for the prayers offered on my behalf. I am grateful also to Canon Gould for travelling so far to attend the Consecration as your representative and for the warm words of greeting and encouragement which he spoke at the luncheon which followed the ceremony.

On such an occasion as this one cannot but recall with thanksgiving the lives and treasure devoted by the parent churches to

Some Churches in Mid-Japan.



Interior—Church of The Holy Cross, Nagano.



Church of the Ascension, Toyohashi.

missionary work in Japan. With great faith those whom you sent to our country worked for the establishing of a national church; and with the Consecration of the first Japanese Bishops their work has been

consummated and that Church has now attained to the large measure of independence.

And yet, you will understand that we are by no means independent of the help which the parent Churches can give for long years to come. With independence has come an increase of responsibility which we cannot well discharge in our own unaided strength; and as one of those who has been called to lead the Nippon Sei Kokwai I bespeak the continued sympathy and help of the Church of England in Canada.

Above all, I am deeply conscious of my utter dependence upon the Holy Spirit of God and I beg that you will ever pray that His Power may enable me to labour to the Glory of God and for the extension of the Kingdom of our Lord.

Believe me to be with deep respect,

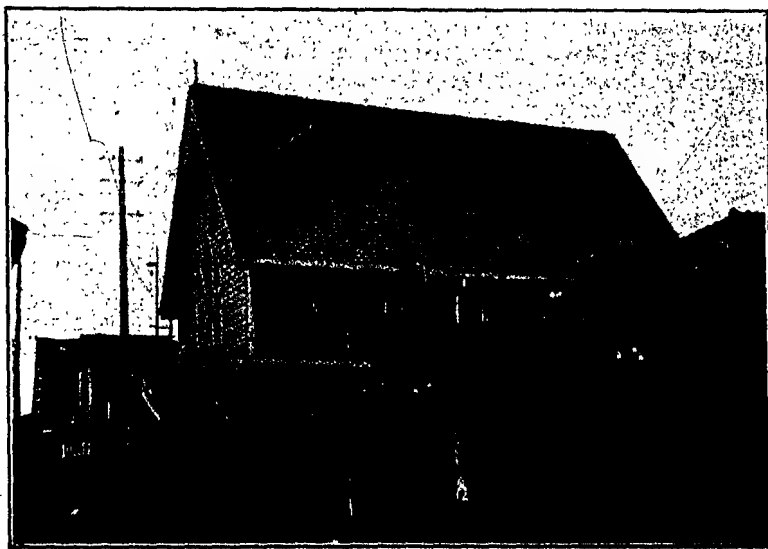
Your fellow-servant in the Church,
Bishop of Osaka.

The Most Rev. S. P. Matheson, D.D., D.C.L.,
Metropolitan and Primate of all Canada."

"I have been more and more impressed with the conviction that the adequate presentation of the faith implies, and indeed demands, some visible and powerful exhibition of that spirit in the faith which is, if I may use the term, interested and deeply concerned in the **well-being and happiness of men, women and children** simply as human beings and not, so to speak, regarded solely as the promising soil of a successful missionary propaganda. This deep interest in, and care for,

the well-being of humanity is represented at home by all sorts of institutions, which, while they are not directly organized or supported by the Church, yet owe their existence and their support to the presence and operation in the community of the vital principles of the Christian faith.

It is obvious that the united resources of the Christian Church would not, in the case of the vast populations in the overseas fields, be sufficient to exhibit in practical operation these principles, to anything like the same extent to which they are exhibited at home. I am, nevertheless, persuaded that a missionary effort which does not include some such exemplifications is failing to give a true presentation of its motive, and thus, to that extent, is depriving itself of its due measure of influence and success. It is unnecessary to add that this view of the relationship of **"welfare institutions"** to the principles of the Christian faith and to the activities of Missionary work, in no wise limits or conditions the use of such



St. James' Church, Nagoya.

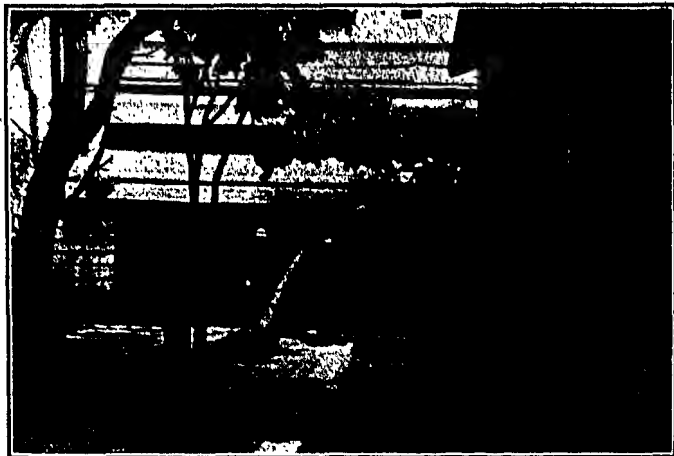
institutions when established as the direct means of spreading the Gospel and winning individual allegiance to Christ.

It is a mistake to think that, because the Japanese people have made such definite progress, and are so highly organized in certain of the directions under discussion, as for example, educational and medical science, the Christian missionary effort in that country can afford to consider itself free from the obligations indicated. In reply, for example, to enquiries from Japanese regarding the position of the Salvation Army, I received the, to me, rather astounding reply that the standing and influence of the S. A. in Japan is very high and that indeed it might be regarded almost as under the peculiar interest and support of the Imperial Household. In other words that the Social Service work of the S. A. attracts and enlists the sympathetic attention and liberal support of the highest Japanese authorities.

In the Diocese of Mid-Japan there is little of this type of work. There are our Kindergartens, and the Gifu Blind School. Like the Salvation Army, this school has been for several years the recipient of contributions from the Imperial household.

Under a recent enactment of the Educational Department it is required that each Prefecture shall establish and support its own school for the Blind. A transitional period of 10 years is allowed, during which the Prefectural authorities may make use of an existing institution. The authorities of the Gifu Prefecture have entered into an arrangement, making the Mission School the official school for this period.

There is one area in the medical position



This Church in Takata, in North Japan, stands off the main street in one of its busiest parts. The rooms are separated by paper doors which can be taken down easily to accommodate a large congregation. To the left are the living quarters of the Japanese pastor. He and his wife are shown in the picture.

in Japan where its people stand in very definite and urgent need of such help as the Mission should be able to give. I refer to the prevention and treatment of pulmonary tuberculosis. The disease is rampant in the country, and, in the face of the terror caused by it, the usual bonds of family love and care frequently break down and disappear, with the result that a vast amount of suffering is caused by mere callousness and neglect. It is the one area, also, in which the science and practice of modern medicine by the Japanese themselves has broken down very badly. I inspected two "sanatoriums" on the outskirts of the city of Nagoya; one conducted by the Japanese Red Cross and the other built and managed by the municipality. Both of them gave evidence of bad management, while the latter presented practically every feature of what such an institution should not be. Its inmates presented one of the most pitiable spectacles that I have ever seen. It is commonly regarded as

a place into which patients go to die, and is thoroughly deserving of the reputation it enjoys.

The **Missionary Conference** has desired for some time to establish at least a small institution, into which the afflicted members of the native Christian body could be received and cared for on proper and adequate lines. Practically all existing institutions are located on the thoroughly unsatisfactory coastal plains. In a small region near Matsumoto, the Mission includes the area with the smallest rainfall on the main island of Japan. It is at an altitude of about 2,000 feet and presents various sites which are thoroughly suited

for the establishment and conduct of a **sanitarium** for the treatment of pulmonary tuberculosis. I have come very definitely to the conclusion that the establishment and conduct of such a sanitarium would do more than anything else to exhibit to the Japanese those essential aspects of the spirit of the Christian faith and impart, as nothing else would do, the force and impact necessary to the general missionary work of the diocese. I include in my recommendations one on this subject and venture to hope that its provision, if at all possible, will take precedence of the re-inforcement of the existing staff and every other consideration.

SOUTH AMERICA.

Miss Louy Thomas.

News of continued faithful service comes from the Boarding School for Araucanian Indian Girls, near Temuco, Chili.

As in all Indian work, occasional outbreaks of measles and influenza, etc., must be constantly guarded against and mean much effort to the staff, and disorganization of routine when they come. There is also anxiety amounting at times to distrust, to be met with at such times from distant and ignorant parents. This, though perhaps natural, occasionally leads to sick pupils being forced to travel when they are unfit, with results that are distressing to all concerned.

There are anxieties also for our missionary in the weakness of young converts and the constant danger of their falling

away from the 'Way' in which she so earnestly seeks to set these young feet, and in the associations awaiting them during their holidays and when they leave school. Still there is the encouragement in regularly attended meetings for prayer and study voluntarily arranged and conducted by some of the pupils themselves.

A very cheering feature too is the real value set upon the educational advantages offered by the school both by the parents and the children, also by the Chileans, who would often be glad also to enter the school if it were open to any but Indian children.

This shows that the atmosphere of Christian love invites and as ever inspires confidence — commending the Message which this school is there to give to these primitive and untaught people.

CONCLUSION OF TRIENNIAL REPORT.

The Board of Management, in presenting the foregoing report to the Board of Missions, is moved by a deep sense of gratitude and thanksgiving for the record of devotion, of generosity, of active work, of real results, contained therein. The Board is also moved by a similar sense of the unparalleled opportunities and re-

sponsibilities placed before and upon the "Church Militant here in earth" in this generation. These opportunities and responsibilities constitute the strongest possible call to the Church, for such a strengthening and development of its spiritual and material resources as will enable it to render a commensurate service "in the will of God".

FINANCIAL.

Apportionments—The Board, and particularly its Executive Committee, gave much care and thought to the perplexing problem of discovering and applying a satisfactory **statistical basis** for the diocesan apportionments, and of securing an **annual income** under apportionment sufficient to meet, at least, the minimum obligations of the Society.

The experience of the Board, in both of these respects, has been disappointing; and led the Board, through its Executive Committee, to forego an apportionment allocated on a **statistical basis**, and to substitute therefor an appeal to the Dioceses to **assess themselves** an equitable share of the additional income required by the Society. The letter on this matter from the Executive Committee to the Diocesan Authorities concluded with these words:—

"The Executive Committee begs you, at this time, to impress upon your Diocesan Authorities the fact that the whole of the increase noted (over last year's total receipts) is to be applied to work in Canada, the increase in the work abroad being provided for out of the A. F. M. Funds and that you do urge them to take up this great matter in a great and large spirit, and thus to do their full part in ensuring its complete success."

The results of the appeal to the dioceses, under the principle of self-assessment, are shown in the following statement of the self-assessment and the returns received.

(1). The total assumed by the dioceses under the principle of self-assessment, was the sum of \$223,357.00 or \$18,618.00 short of the total required \$241,975.00.

(2). Against this total, \$223,357.00 self assessed, there was,—

(a) Contributed for the year 1922 the sum of \$207,888.76 or a deficiency of \$15,468.24.

(b) Contributed for the year 1923 the sum of \$206,865.88, or a deficiency of \$15,734.12.

In other words the returns under the principle of diocesan self-assessment, with certain notable exceptions (shown in the Report), are disappointing in that the ratio of contributions to the self-assessed apportionments is no better than the same ratio under the system of apportionments assessed or allotted by the Board of Management.

The total annual amount required for the triennium by the Board to meet its absolute obligations, exclusive of work among Jews, was the sum of \$269,075.00. Of this total annual sum an amount of approximately \$28,000.00 was derived from the Indian and Eskimo Memorial Endowment Fund, leaving \$241,975.00 to be secured under the Diocesan Apportionments.

The Board recognizes the fact that the period has been one of almost unprecedented industrial depression accompanied by corresponding financial stringency, and expresses its deep appreciation of the efforts made by the dioceses and parishes to increase, where possible, the scale of their contributions, or, where such increase was not possible, to maintain that scale at its existing level. The Board, nevertheless, feels under a definite sense of responsibility to declare its conviction that the problem of the adequate financial support of the work committed to its care can never be solved through the laudable efforts of some to exceed their legitimate share and thus make good the shortcomings of others. These problems can be solved only when each strives earnestly to attain to, and to exceed, the common standard set for all.

Income Additional to Apportionment. (Designated)

Amounts received, and not available under the Apportionments, (1) For 1921 \$28,983.67. In addition \$94,023.00 as received for China Famine Fund. Total \$123,006.67 (2) For 1922 \$19,559.66. In addition \$66,924.00 was received for the Save the Children Fund and \$22,174.00 for the Algoma Fire Relief Fund. Total \$108,657.66. (3) For 1923, \$4,926.00 (also \$4,383.00 for several Appeals) Total, \$9,309.00.

Per Capita grants for Indian Boarding Schools from Dominion Government, were received;—

1921, \$21,587.85. 1922, \$68,738.93. 1923, \$99,283.12.

From the English Societies.

The extent to which the work is still indebted to the generous support of various Societies in

England is shown by the following totals for the last three years.

Societies—S.P.G. \$115,974.42, S.P.C.K. \$1,448.14, C. & C.C.S. \$40,911.91, Other Societies \$57,427.56.

Legacies—The following legacies, were received, to be applied to M.S.C.C. work:—

1921—Solomon Shepherd \$500.00, H. S. McDonald \$1,000.00, W. B. Tisdale, \$96.38, Florence S. Ball \$200.00, Lilian Shaver \$333.64, Frances Richardson \$66.66, Annie Barton \$100.00.

1922—John Smith \$1,500.00, Judge Ermatinger \$500.00.

1923—Jas. Herman Shaver \$6,653.13, Joseph Edgar \$2,000.00, Archdeacon Balfour \$1,000.00.

Distribution of Income

Totals for the years 1921-22-23.

Dioceses	Proposed Grants	Paid on Grants	Assigned apport.	Paid on apport.
Algoma	\$23100.00	\$18968.95	\$15244.00	\$11641.26
Athabasca	21000.00	17244.50	1430.00	1443.20
Caledonia	27000.00	22171.50	3501.00	3501.00
Calgary	5000.00	4333.75	5020.00	5121.15
Cariboo	9000.00	7390.50	540.00	511.50
Edmonton	18000.00	14781.00	4312.00	3880.86
Keeewatin	12000.00	9854.00	2523.00	2553.44
Kootenay	13500.00	11085.75	10200.00	10277.10
Mackenzie River	18300.00	15027.35	962.00	964.00
Moosonee	12000.00	9854.00	2619.00	2053.41
Qu'Appelle	34500.00	28330.25	19650.00	15626.50
Saskatchewan	32555.00	26732.59	10710.00	10725.55
Yukon	15060.00	12366.77	1273.00	980.21
	\$241015.00	\$198140.91	\$77984.00	\$69279.18

The total income on Apportionment and the total Canadian expenditure on grants by Ecclesiastical Provinces, for the triennium, were;—

(1). Income on Apportionment including Jewish work:

Province of Canada.....	\$153,590.02
Province of Rupert's Land.....	70,700.04
Province of Ontario.....	354,027.50
Province of British Columbia.....	34,500.39
Miscellaneous	2,874.67
	\$615,692.62

(2). Expenditure on grants including Jewish work:

Province of Canada.....	\$ 11,118.54
Province of Rupert's Land.....	146,859.21
Province of Ontario.....	61,222.36
Province of British Columbia.....	78,355.25
	\$297,555.36

Total grants made to Overseas Fields in 1921-1922-1923.

To Kangra	\$33,531
To Mid-Japan	98,556
To Honan	99,732
To other Fields	28,200

In concluding this section of its report the Board of Management would draw the special attention of the members of the Board of Missions to the facts given in the same, and in preceding sections, with reference to the serious and, apparently, chronic shortage in the annual income under apportionment during the last triennium.

The Board is confronted by the most urgent calls for extensions of existing work in all its areas of activity, in Canada and the Overseas fields. To these calls, while its annual income remains in the present stagnant and insufficient

state, it is compelled to turn a deaf ear. Its existing responsibilities are its primary responsibilities and until its annual income is sufficient to provide for the current vital needs of these, it is, in the estimation of the Board, not only unwise and unstatesmanlike but useless to attempt to assume new obligations. The Board earnestly seeks the co-operation and help of the Board of Missions that such "a fire" of missionary zeal may be lighted in the Church of England in Canada "as shall never be put out," and such as shall enable the Church to undertake and to overtake all its privileges and all its responsibilities in the Kingdom of the Great King.

Report of the Apportionment Committee.

The Apportionment Committee received and considered the report and recommendations of the Executive Committee re grants for the years

1925-26-27, and recommends the adoption of the same as follows:—

	Grants for White Missions	Grants for Indian Missions	Total Grants
I. Canadian Dioceses:			
Algonia	\$ 3,780.00	\$ 2,920.00	\$ 6,700.00
Athabasca (3 schools, half salaries, Principals included)	7,000.00	1,820.00	8,820.00
Caledonia:			
Bishop's salary	\$1,000.00		
Prince Rupert C. Mission	1,000.00		
Masset Inlet Mission	500.00		
White Missions	3,833.00		
	6,333.00	10,667.00	17,000.00
Calgary (2 schools, half salaries, Principal included)	2,500.00	3,180.00	5,680.00
Cariboo	1,140.00	3,860.00	5,000.00
Columbia		820.00	820.00
Edmonton	5,000.00		
Bishop's salary	1,000.00		6,000.00
Keewatin	2,200.00	3,800.00	6,000.00
Kootenay	6,000.00		6,000.00
MacKenzie River (1 school, half salaries, Principal included)	1,400.00	6,635.00	8,035.00
Moosonee (1 school, half salaries, Principal included)	2,000.00	6,745.00	8,745.00
Qu'Appelle	9,645.00	1,855.00	11,500.00
Saskatchewan	11,289.00	3,711.00	15,000.00
Yukon		5,855.00	5,855.00
	\$59,287.00	\$51,868.00	\$111,155.00
			Adopted.

II. Sundry Canadian Grants:

Columbia Coast Mission	\$2,000.00
Church Camp Mission	6,000.00
Provincial Board of Missions to Orientals	11,000.00
Foreign Missions Conference	500.00
Canadian School of Missions (Total \$1,250; \$250 from special fund)	1,000.00
	Adopted

III. Foreign Missions:

China—Honan Diocese	38,700.00
India—Kangra Mission	14,753.00
Japan—Mid-Japan Diocese	37,540.00
Africa—Miss Harris	600.00
Palestine—Dr. Banks and Grant	4,200.00
South America—Miss Thomas and Trav	1,000.00
Women missionaries' salaries paid to W. A.	3,300.00

IV. Administration, salaries, travelling, printing, deputation, publicity	30,000.00
Collection of Funds, Lantern Slides, Missy page	1,412.00

V. Indian and Eskimo Commission:

By per capita grants.....	\$138,600.00		
By special income	5,718.00		
By net estimate W. A.	5,127.00		
By net estimate Board of Management:			
(a) Designated sums	\$4,000.00		
(b) Interest, Memorial Endowment Fund.....	2,890.00		
	<u>\$6,890.00</u>	6,890.00	6,890.00

Total	\$156,335.00	\$270,050.00
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Less:

Against which is applied the estimated total income from the Indian and Eskimo Memorial Endowment Fund:

For Schools	\$ 2,890.00	
For Missions	25,400.00	
		<u>28,290.00</u>

Net Total Estimate for the Triennium.....	\$241,760.00
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The Apportionment Committee recommends that the apportionments be made on the basis adopted by the Joint Meeting. Adopted.

S. GOULD, General Secretary.

Moved by the General Secretary, seconded by the Bishop of Huron, and resolved: "That the Report of the Joint Committee in which the total for the Triennium of \$241,760.00 for the M.S.C.C. plus the amount required for the support of the work among the Jews of \$20,500.00 be adopted for the Triennium, 1925-26-27." On motion, the report of the Apportionment Committee, as a whole, was adopted.

FORM OF BEQUEST TO M.S.C.C.

I give and bequeath to the Missionary Society of the Church of England in Canada, the sum of \$ and I direct that the receipt of the Treasurer of said Society shall be a sufficient discharge to my executors in the premises.